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# Life and Light for Woman.

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BIBLE WOMEN IN JAPAN.

## JAPAN.

## THE WORK OF BIBLE WOMEN IN JAPAN.

BY MISS ELIZA TALCOTT.

AMONG the earliest converts to Christianity in Japan were some intelligent, earnest women, whose counsel and co-operation were of great service to the missionaries at a time when their ignorance of the customs and modes of thought of the people was as great a hindrance to successful work as was the lack of ability to use the language skillfully. But every year the importance was more and more felt of having carefully trained Bible women to work either with the missionaries or independently, as circumstances and their own capacity or inclination might dictate, and in 1881 the Women's Bible School was started in Kobe by Misses Barrows and Dudley. Over fifty women have graduated from this school, and are scattered all over the land, doing a most valuable work in helping to establish the Christian church in Japan. Some of them have developed a capacity for independent work that has exceeded our expectations. In one parish, where the mission has been helping the church support its pastor and a Bible woman, when recently the necessity for retrenchment was mentioned, the Christians said if they must give up one of their Christian teachers they must at all events retain the Bible woman.

It shows the power of a Christian faith and training to raise women above the conventionalities of life, and make them a power for good, and is also an evidence of the wisdom and efficiency of those in charge of the Bible school, in their selection of pupils and their close and constant influence over them during their terms of study.

"And what do these women do?" do you ask? They go into a community, get acquainted with as many people as possible, and by their lives and words win the people to listen to the story of what Christ has done for them. Often they teach the women to read intelligently; they labor to remove prejudices and jealousies, and to rouse the women of the church to a sense of their privilege and responsibility to reach out beyond their own homes. Usually, they learn while in the Bible school to read the simple music of the Christian hymns, and if the Christian community to which they go is the proud possessor of a baby organ, they play the tunes, and thus lead the singing in the public services.

Two and sometimes three of the Bible women were engaged in visiting the soldiers in the military hospitals during the war with China. Our frontispiece gives a picture of three Bible women, all widows without children.

The two on the left of the picture were engaged in the hospital work for



MRS. SO.

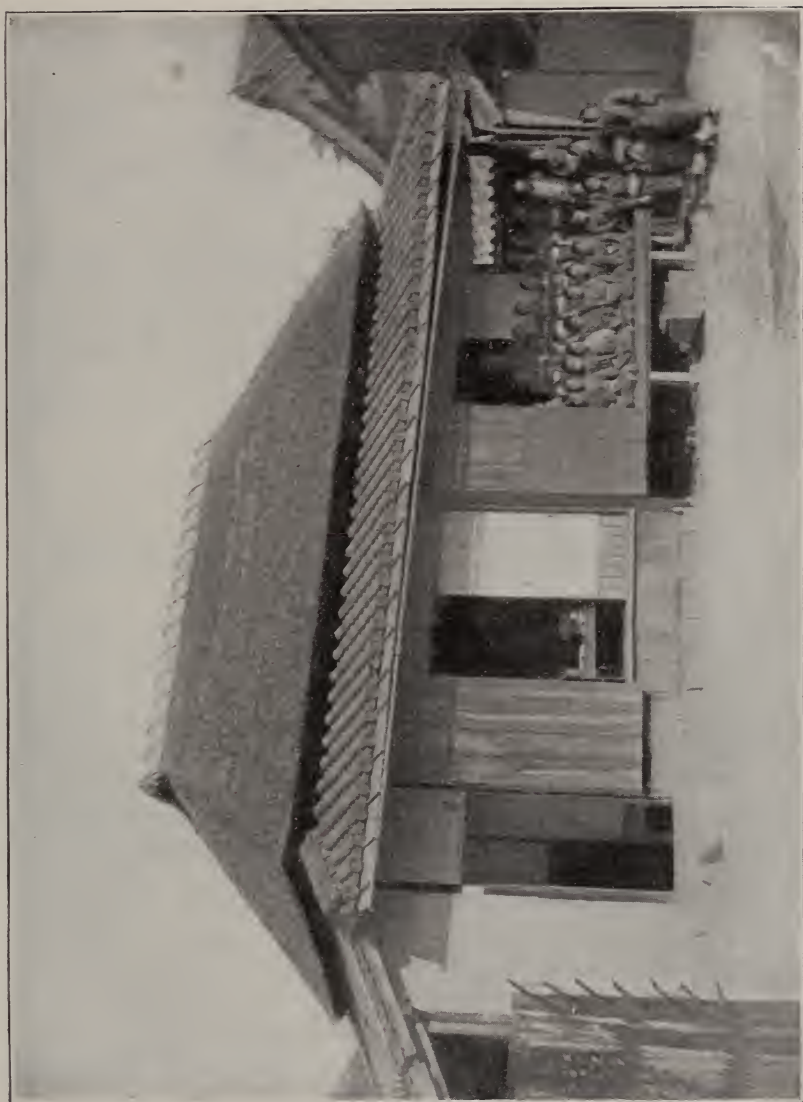


about eight months. The one in the center is Mrs. Foulk, whose husband, Prof. Geo. Foulk, was formerly a lieutenant in the American Navy, but more recently Professor of Mathematics in the Doshisha University at Kyoto until his death, three years since. She and Mrs. Kato, on her right, were most efficient in work among the soldiers. They constantly won the gratitude of the sick men, and the thanks of the surgeons and nurses. One day they stopped beside the bedside of a sick man who had just returned from the seat of war, and seeing he was too weak for conversation they simply expressed their sympathy, and asked if they could not serve him by sending a telegram or a postal card to his friends. On the next visit to that hospital the mother had come from her distant home to care for her boy, and seeing the visitors enter the ward he immediately called to his mother, saying, "Come and thank these Jesus women for their kindness to me the other day."

Mrs. Sō, another childless widow, has been for two years associated with Mrs. O. H. Gulick in working with the Japanese church in Honolulu. Although there are so many Japanese women in Hawaii who are not virtuous, that one of their nationality going into the poorer parts of the city is liable to insult from low-minded men, she bears it fearlessly for the sake of the Master and the people whom she hopes to reach. She teaches mornings in a Japanese kindergarten, which is under the auspices of the W. B. M. of Honolulu, and thus she not only helps the children, but through them reaches the parents.

One of our most efficient Bible women is Mrs. Sumiya, of Okayama. She has never been in the Bible school, but was for a little while in the Kobe Girls' School, and has since been for many years in close contact with missionaries,—an invaluable help to Mrs. Pettee in her city work. With great natural talent and energy fully consecrated to her Saviour, Mrs. Sumiya can enter with equal ease the home of the governor of the province and the cottage of the humblest peasant. A petted concubine of a wealthy and influential man when she gave herself to Christ, she broke away from the entanglements of her situation, and chose a life of honest poverty and privation. Going back to her adopted father, who, not sharing her Christian faith, and having been with her a dependent upon the man from whom she now separated, was strongly opposed to her new resolves, she quietly bore his opposition, making his miserable little house neat and bright with her presence, until at length the old man's heart opened to the love of Christ and his righteousness. She has been for years a most valued adviser of Mr. Ishii, in the Okayama Orphanage, the "mother of the Asylum," as Mr. Ishii calls her, and far and wide her name is honored as an earnest, wise, and efficient worker.





A BUILDING OF THE OKAYAMA ORPHANAGE.

A little church some distance from a missionary station had been for years most unfortunately divided upon some practical issues in the conduct of their work. Neither party could support a pastor, yet pride would not allow any yielding on the part of the leaders of the seceded party, and their followers were bound to be loyal to them. Mrs. Sumiya visited the church, and became acquainted with both parties. She felt she was sent of God to heal the dissension, and her faith and love triumphed. Proud men and women yielded, and the church was reunited, and has worked harmoniously together ever since.

The privilege of association with such women as these is one highly prized by the missionaries, and if those in this land who have so generously helped to educate these women, and are helping them now to carry on their labor of love, could see what has already been done, they would rejoice in being allowed a share in such a good work, and would be encouraged to pray more earnestly that many more such laborers might be trained and sent forth into that part of the Master's vineyard.

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## INDIA.

### A LETTER FROM INDIA ABOUT INDIA'S WOMEN.

BY MISS E. M. SWIFT.

A JANUARY Monday morning in India. The church bell rings at seven o'clock, and we must be up betimes, for the Week of Prayer meetings begin to-day. As the palace clock strikes six, the sound of singing comes floating into that "large upper chamber whose windows open toward the sun-rising," and as the missionary listens to the well-known voices, she breathes a prayer for the faithful Bible women who find a home in the little tiled house across the street. The sun glints through the palm trees rustling in the morning breeze, and an inquisitive crow perches on the window sill and looks in, as if to say, "That bell will ring before you have your tea if you don't get downstairs soon:" so downstairs we go, and find every door in the house stretched wide open to let in the cool morning air.

The second bell is ringing, and we must be off to church. Pith topee, white covered umbrella, Tamil Bible and hymn-book are gathered up, and we start off across the compound. A stream of gayly dressed women are going in the same direction, with their little children beside them. Men in white coats and muslin draperies, their heads covered with gayly colored turbans, join the company of church-goers.

As we traverse the short distance between the mission compound and the church, we are greeted with "Ammah!" salaam from twenty little

throats. The little men and women are all dressed in nut-brown clothes of nature's first providing, and all feel that the costume is a Sunday go-to-meeting-best, for they will often troop in at the side door and stay a little while, and then run out again to play when our back is turned. These ittle urchins from the street are as free as the wind, and nothing can hold them long. The doors of the stern New England church building are open, and the little company assembled. As the bell ceases its call to prayer the pastor reads the Week of Prayer topics, and song, and prayer, and talk follow his opening remarks, while the hour swiftly slips away.

After the meeting the missionary returns to the bungalow, followed by a troop of eager women, who talk happily together as they walk. The broad veranda offers us grateful shelter from the sun, which already begins to flame though it is but half past eight of a morning in January. "Now sit down, my sisters, and we will talk of our plans for the week." This is a special week, and we are going to do special work; so the forty dark-faced, bright-eyed women sit down on the floor, and they vie with the green parrots in the palace courts for the chattering among themselves,—all so happy, and eager to begin their work. But when the missionary begins to speak every woman is ready to hear. We have only three little carts, and all the women couldn't crowd into them; and besides that, some are mothers with little children, and these should not be sent out, so it is decided that five or six women to a cart is a sufficient number this time to go out to the villages to speak to the women of the "Glad News," and that the others should go in little companies through "highways and hedges" nearer home. The bandy boys are peeping at us from behind the white pillars down the veranda, and their oily little shoulders leave a black mark on the fresh whitewash; but never mind! If only the black smutches were all on the whitewashed pillars we should count it a good time; but alas for the hearts and lives all about us! The little company kneel in prayer to Him who can make white and clean, and there on the open veranda, with no fear of man before our eyes, we invoke God's blessing upon the work of the day and of the year.

Off they go rattling along in their little carts, each woman with a little wad of cold rice tied up in a cloth, and a bundle of books and tracts and her Bible. The roads in the city are smooth enough, but once out in the open, they must leave the beaten track to cross the fields of living green to reach the brown mud homes of the people. These little rats of bullocks do bravely on the highways, but when it comes to the hedges the load must be lightened. So the women walk together along the embankments of the tanks and through the thorn-bordered path, past the pool of standing

water, from which the villagers drink, and in which the cattle and the other population take their daily bath, on into the narrow street between the thatched-roof huts, where the children swarm about, and the women sit to watch their gambols. But what excitement is this in the town? Why, here are three carts, with a lot of strange women! Where could they have come from, and what are they in search of? Even the men on the village common drop their gambling, and the more industrious their work, and all flock to look at the strangers. Many rumors are set afloat before the women are well into the center of the place. They have come to beg; for what should any one come to their village for except to get something? No; they look neat and clean, and are not like any beggars we ever saw before! What can they have come for? By this time the women have begun to sing, and all the remnant of the population, from the very outskirts, come running at the unwonted sound. The women naked to the waist and below the knees, the children with hair matted and uncombed, the men in not over-clean waist cloths,—what a sight to behold! And as to their gods, a thorn-tree not far away covered with rags reveals the height of their minds' aspirations after the Divine. A god who loves old dirty rags is not apt to have worshipers who long for the pure and the beautiful; and, truly, there is nothing beautiful to be seen in this place. Ah, yes, there is one thing beautiful, and that is the faith of these simple-hearted women that God can save even these. They are singing, "There is not one good, no, not one." It is true enough, and the people say so with many nods of assent. "But One came from heaven to show us how to find the only Good One." "And who was that?" asked a woman in the crowd. "Jesus Christ, the Lord from heaven," came the reply; and in song, and Scripture reading, and simple speech the "old story" was told again. As the glory of His salvation was unfolded, the woman who asked the question wiped from her forehead the crimson mark of Siva, the destroyer, saying: "This is of no use. I can get no salvation by this. But who before has told us of these things? It is only now that I have heard it. Come not once, but often, to tell us of this Saviour."

The message had been delivered, and the next village lay in sight, so our preachers passed on to find themselves at last in the midst of a robber-caste crowd. Here it was of the judgment and the coming Judge they spoke. The glories and terrors of that day when Christ shall appear again upon earth were set forth. A robber woman struck herself over the mouth, exclaiming: "I am a great sinner! Shall I have to stand before that Holy One! I shall worship henceforth only this Jesus!" A man came up to the brave preachers and said, "I believe in your Bible, and I want one to





BIBLE WOMEN IN MADURA, INDIA.

read." He produced a copper coin from a fold in his waist cloth and purchased a copy of Luke's Gospel, and turned to the assembled crowd, saying, so that all could hear, "This is indeed the true religion."

But the time is slipping away, and a third village must be visited to-day; so, bidding the friendly people good-by, they start on through rice fields and brambles, talking together of what they should say at the next place. Here it is the story of Lazarus and the rich man, with its revelation of the future life. Some Brahmin women stood in the crowd, and these with a number of Tamil women listened with great attention. At the close of the talk they said: "We have no one to teach us, and one telling is not enough. Send us a teacher to live among us." "The way of the Christians," said a man standing by, "is the only way that tells of salvation; all others are a lie and a vanishing shadow." "You talk about God," said another man; "show him to me." "What!" came an angry exclamation from an elderly man near him. "When you hear about good things can't you be quiet? If you want to know about God, buy their book and read it. What's the use of all our gods? Not one of them can even make it rain!"

The sinking sun warns our workers to turn toward home, and weary with their day's work they trudge along beside their little cart, and now and then get in to ride awhile. As they come into the city across the river bridge, the evening sun sets upon a picturesque scene. Long lines of coconut palms, stretching as far as eye can see down the river banks, are here and there broken by the stone steps of the bathing ghauts. The rest houses, where swarms of dirty, vagrant monks find shelter, stand on either side. The flat-roofed houses of the city rise beyond, and there, looming up against the sky, are the great temple towers, with their myriad images of the gods. One's eyes rest upon the soft blue of the hills beyond, and a thought fills the heart of the promise, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever;" and our little band soon wend their way to their humble homes, happy in the thought of God's blessing and presence.

The next morning all the Bible women meet again on the veranda to give a report of the day's work and to pray for a blessing upon all that should be done. After this pleasant hour they start again as bright and fresh as if it were all quite new to them, and thus every day of the Week of Prayer is passed.

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"Where we see but the darkness of the mine,  
God sees the diamond shine."



## TURKEY.

## A GREAT OPPORTUNITY.

BY DR. GRACE N. KIMBALL, OF VAN.

IN all the history of the work that our churches have done in Turkey, there has never been greater need of renewed and enlarged enthusiasm and devotion; nor has there been such a magnificent and practical opportunity presented. Much of our usual work is hampered by the dangerous and disturbed condition of the country. Many of our native workers have either fallen victims, or rather died as martyrs to the faith of Christ. And much even of former freedom in going from place to place is, for the moment at least, denied to our missionaries. Nevertheless they are working, and working grandly. The gospel is preached; in some places it is preached with a power, and finds a receptivity in the hearts of the people as never before.

The schools are open even in brave Harpoot, where buildings and school paraphernalia have been destroyed. Their schools are as a rule larger than ever, because the local Armenian schools are so many of them closed by reason of the loss of buildings and teachers, and because the people are so terribly poor and so utterly demoralized that they cannot and dare not continue their work. But while the numbers increase, the receipts from the people in the interests of self-support must not be expected to increase. Quite the opposite, as the people as a rule cannot even supply the barest physical necessities, much less pay for schooling.

But the great opportunity lies in opening up a new, but always important work,—a work now rendered almost obligatory to those who in that country stand as the preachers, and teachers, and exemplars of the religion of Him who gathered little children to himself; and to those at home who believe their Master when he said, “Inasmuch as ye did it to the least of these, ye did it unto me.”

Probably it is an understatement and not an exaggeration to say that 50,000 men, adults and fathers, died in the massacres; for after the preliminary massacre at Sassoun, the outraged public opinion of Europe,—which succeeded in doing little else,—did compel the Sultan to an almost more merciless policy of killing only the men. Taking two as the number of children for each man, that alone gives us 100,000 orphans!

But let us not be overwhelmed and disheartened by numbers. Nay, let us put numbers entirely aside, and merely hold our attention to the fact that there is a great body of orphan children who to-day have neither home,

parent, nor relative able to care for them; who are shivering in ragged, inadequate clothing, as we sit clothed and comfortable; who are hungry, and get the little bread they have by begging from door to door in the bitter cold, often barefooted, even in the snow, and who even when bread is given find it accompanied by harsh words or blows; who at night, as we and ours retire to warm and comfortable beds, creep into some damp and cold corner, even then but ungraciously granted them by people only less poor than themselves, and there shiver in misery till daylight sends them out into a cold world to search for colder charity.

What is the best, most lasting way to aid these helpless ones? While these physical hardships and privations appeal most strongly to us, we as Christians can but look deeper, and see what moral and spiritual privations these waifs are suffering. For while their bodies grow, fed as are the ravens, their higher development is at a standstill, or rather suffers constant perversion; and this array of children, those of them who do not succumb, unpitied and untended, to disease and death, grow up mentally benighted, morally perverted, and spiritually dead.

It is all this, brought home and particularized, that presses into the very souls of our missionaries in Turkey to-day. How can they preach the gospel of love and yet close their doors to all the constantly repeated and pitifully, irresistibly insistent appeals for aid from these little ones, many of them children of those who laid down their life for the faith? Is there any place for them so adapted to these deeper needs as our girls' boarding schools? There is not a mission station in all Turkey to-day into which might not be gathered in a week's time two or three hundred orphans if only assurance came from us at home that their support was insured, that the added expense in the schools could be met. No new buildings, no new missionaries, no expensive furnishings, no outside expenses would be needed, —only a maximum of \$30 a year to rescue, soul and body, one of these of God's little ones. For myself I feel that it is too much to ask of our brave missionaries to ask them to stay in that country if they are to bear the nervous and heart strain of not being able to help, and to help an adequate number of these children. What will be the advantage of this work other than the obvious one of help to the individual?

First, it will be fulfilling a very real and imperative Christian obligation, which we, having put our hand to the plow, having assumed the virtual responsibility for Christian work in Turkey, have no right to disregard. It is an opportunity that only the slow of heart will not see. For every hundred orphans thus sheltered and trained, and brought under the life sway of Christ, we should else have had a hundred ignorant, worthless, and probably

actually criminal souls. Is not this worth while for itself, for the community, and for the kingdom of God?

Again, in the general aspect of the matter, there can be little doubt but that our work is to be sorely tried by political policies, which will try to exclude Americans and evangelical Christianity from Turkey. Now, the broader, the stronger, and the more evidently useful we make our work in these months that are now upon us, the more assurance we have of weathering the storm, the more popular and political sympathy will we have.

Moreover, up to the present time it has been a great advantage to our work, and a great economy of money and power, that other bodies have observed "missionary comity," and that our three sister Boards have alone carried on the work. If the constituency of the American Board and the Woman's Board do not rise up at once, and strongly, and bid them go in and occupy this field of work for orphans, and occupy it adequately, other agencies will surely come in; agencies which would, doubtless (save in the case of the Catholics), willingly employ our agents for the distribution of their gifts, were it sure that our plans were broad enough to do so.

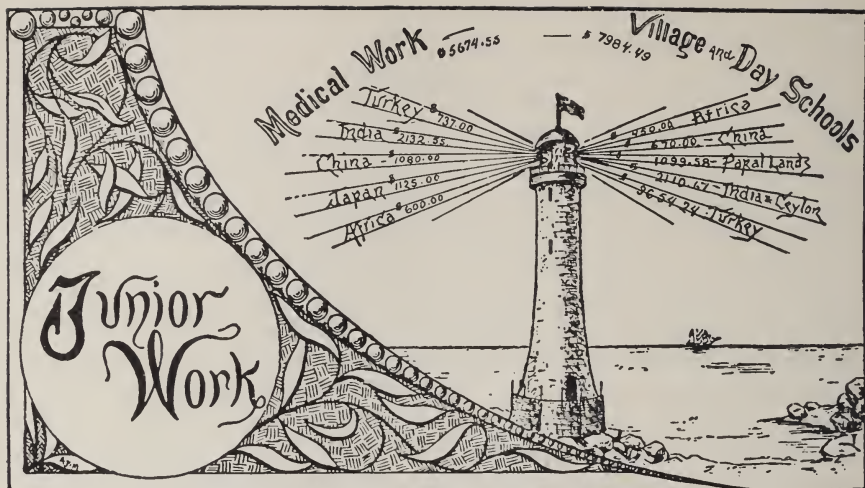
Now, I am sure that one half of the membership of our Congregational churches could add the sum sufficient to support one orphan to their present contributions without suffering themselves, and we are not forbidden even to suffer. I am sure that there are enough individuals in this one half of sufficient means to give the value of our orphans' support, *per capita*, to the one half who are not able. And this would mean a great and wonderful work, not alone in Turkey, but in Christian America as well.

Let us attempt this work. Let us not allow others to come in and take away our crown. Let us not miss the opportunity of moving out and on to larger things, whereby we shall reap for God and Christianity the splendid results that are the legitimate fruitage of sixty years of liberal sowing. Our children's societies will help so gladly; our young people's societies, seeing the definiteness and beauty of the work, will show such zeal; and we older ones, seeing, perhaps, more widely and more clearly the full meaning of this work to the kingdom, which our Master said was of little children, will surely find new inspiration and new blessedness in our efforts and in our gifts for his little ones.

VASSAR COLLEGE.

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Logically, evangelism always precedes education; historically, it must often follow. . . . If we cannot begin where we would, we must begin where we can. The proper starting point is the point of opportunity.—*E. A. Lawrence, D. D.*



— To give light to them that sit in darkness Luke 1:77 —

## THE WHY AND WHEREFORE OF THE JUNIOR AUXILIARY.

BY MISS KATE G. LAMSON.

It has been a glory of our own as well as of kindred Boards, that a host of young people and children were being systematically trained in the grand cycle of its organization to understand their personal responsibility toward the work, and to shoulder that responsibility conscientiously and intelligently. To most of us the "reason for being" of our young ladies societies is too apparent to need reviewing; but, perhaps, to look over the ground afresh will do none of us harm, while it may help us to answer the objections raised by that somewhat superficial, short-sighted thinker whom we all have an occasional experience of meeting.

On the part of the older friends of the work we seldom hear criticism of the Junior Auxiliary on more than one ground. They believe their daughters should have this most important factor in their education, they know the value of its influence in shaping and developing character; "but why," they ask, "cannot the girls come into our ladies' auxiliary, where we need so sadly the inspiration of their enthusiasm? Can they not receive their training there?" To this we answer with an emphatic no. The chances are that your girls will never come at all into the society officered by their mothers and aunts, because they will have a natural feeling that they do not



belong there. But even if they should be coaxed or driven into it, it will be to take the seat in the farthest corner, to be as unobtrusive as possible, while older and wiser heads carry through the programme of the hour. Or, supposing a point more to have been gained, and her share in the work of the organization to have been assumed by a girl, will not all her efforts be aimed at obliterating spontaneity, and conforming as exactly as possible to the well-formed methods of her elders? Now, this is not altogether the end and aim of our desires for these fresh young lives springing up in our midst.

What, then, is the result of an organization of the girls, by the girls, for the girls? In the first place they will feel the charm of a society all their own. Some wise fathers, when their daughters arrive at an age to understand the nature of a trust, make over to them a small amount of invested property, in order that they may learn the value of money and the proper management of it. They do not expect their own example as able business men to do the work of training their daughters, so that they shall themselves be competent to handle their own affairs when need arises; nothing but personal experience will do this, and they know it. Moreover they realize the increase of self-respect, as well as the feeling of pride of ownership, which comes to a girl who has something to call her very own. If this be true in business interests, why not equally so in those which directly concern the growth and expansion of the moral and spiritual life? The girls' own missionary society will appeal to their powers of leadership, of marshalling forces, of planning and executing campaigns. There will be no mothers or older friends to do it all for them, but only to stand behind them with ready sympathy and advice. Since all that is done must be done by the girls, they will have a pride in seeing that something is accomplished. Who can measure the developing power of responsibility? It calls out every faculty, and tests it to the utmost.

Another argument sometimes advanced against the formation of a Junior Auxiliary is, that there are too many societies already in the church. One answer should quiet this objection in the heart of every Christian: if there is no society in your church which is training your young ladies to positive, aggressive, intelligent participation in foreign missionary work, you have one too few, even though the name of other existing organizations be legion.

"But there is not money enough to support so many," you say. There is money enough to go to waste in every Christian community of our land. Redeem that for Christ, and even cut short the outlay for some things, good in themselves until you hold them up beside this other interest, the value of a hobby offset against the value of a soul. Money enough? There is too much money, not too little. It is because our souls have so delighted them-

selves in the fatness of things temporal, that they have only apathy left for the contemplation of things eternal. It is pleasant and easy to fall asleep on the enchanted ground, but it is fatal.

An objection much like the foregoing refers to the lack of time for a missionary society among the girls. They have their studies, some home duties, the needful exercise, none of which can be interfered with, certainly. Add to these their social engagements, their painting, their music, their lecture courses and clubs, as soon as they escape from the routine of school life, their dancing lessons, their French and their German, what wonder they have no time; and are we so sure these last may not be interfered with? We are in danger of coveting for our daughters every grace, every accomplishment our nineteenth century civilization can give except that matchless, unsurpassed grace of a heart in harmony with God; that accomplishment of a life set to following closely after Him who came "not to be ministered unto, but to minister."

Having then, as we hope, proved the right to existence for our Junior Auxiliaries, let us set ourselves to consider what should be their relation toward the Senior Auxiliaries. To reply fully involves negative as well as positive statements. They should not be rivals except as they serve to stimulate one another to good works. There should never be any feeling on the part of the Juniors that the Seniors are old foggy, and cannot appreciate their aims for their society; nor on the part of the Seniors that the Juniors carry all before them, and "it is of no use for us older ones to try to do anything." The Junior Auxiliary should be the preparatory school for the Senior Auxiliary; the West Point of the army of Christian volunteers who are doing service under the banner of the cross against the hosts of sin. Let the older workers show their appreciation of the younger by asking them to render some service in their meetings from time to time; by opening their houses now and then to the girls for a meeting; by turning to them confidently for co-operation when the Board sends its urgent calls for advance all along the line; by having an occasional conference of executive committees. Let the Juniors meet all these advances half way; let them seek the advice of those who have worked so long and accomplished so much. Furthermore, let there be no reluctance on the part of any to promote those who have served their time in the younger society to the ranks of the older. It should be a natural process of growth, not a case of forcible ejection on one side, or of unwilling reception on the other. Try regular graduation exercises. A girl stands with regret at the end of her school life, but she would be mortified if school days were to last always for her, and she goes out to larger activities, proud that she is counted worthy to enter upon them.



Eliminate the young people from our homes, and what have we left? Old men and women and little children. Will these last bound at once from childhood into advanced mature life? Nothing in God's world grows in that way. Little by little, with experiments which are sometimes failures and sometimes successes, with a growth which is the result of many forces, seen and unseen, known and unknown, the child develops and is lost sight of in the youth in whom we live our own lives over again. It keeps us fresh and young; we help it to grow symmetrical and beautiful. God knows that either one without the other would be a mockery, an impossibility. May we who have seen the worth of lives fashioned after that of the Saviour of a lost world, aim that "our daughters shall be as corner stones, polished after the similitude of a palace."

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## PROGRAMME FOR CHILDREN'S MEETINGS.

### THE GODS OF INDIA.

GET children to copy on large sheets of paper with colored crayons the gods of India referred to in articles here mentioned. Pin these sheets about the room in such a way as to indicate heathen shrines. Let some one be appointed to tell the story connected with each of these idols. Encourage the children to work in partnership. For stories and illustrations refer to: *Dayspring*, July, 1882, November, 1882, April, 1883, June, 1883, September, 1883, October, 1883, November, 1883, November, 1884, January, 1885, May, 1885, June, 1888, July, 1889, August, 1892. Leaflet, The Gods of Hindu Children (two cents). After the idols have been described, have two children tell about breaking cocoanuts over the wheels of idol cars and breaking the idols, *Dayspring*, April, 1885.

At the close, bring out the contrast between the true God, who hears and answers our prayers, and these idols, who can neither hear nor help their suppliants.

### QUESTIONS FOR REVIEW.

1. In what other places beside temples are these idols worshiped?
2. What sort of homes does idolatry make?
3. How do the worshipers think these gods feel toward them?
4. How do the people feel toward them?
5. In what way does our God differ from these heathen gods?
6. How has God shown love to us?
7. How should we feel toward God?

## Scraps from our Work Basket.

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LIFE AND LIGHT. Many appreciative expressions have reached us as to the new dress in which our magazine appears for 1897. They are like this: "It (LIFE AND LIGHT) is an inspiration and benediction to me." "I cannot forbear thanking the editor of LIFE AND LIGHT for its new, beautiful, and attractive dress. It is an inspiration to look at the cover, and to open it is a deepening of the inspiration. I am glad its motto is placed on the cover, and also that the Woman's Boards of Missions of the Congregational Church is there too. I do not see how its appearance could be improved." "May I say that I think our LIFE AND LIGHT was never more interesting and beautifully gotten up."

THE CONFERENCE OF FOREIGN MISSIONARY SOCIETIES. The conference of foreign missionary secretaries of all denominations, which has become an important factor in missionary work, was this year followed by a similar conference of Woman's Boards. It met in the Presbyterian Building, in New York City, January 15th. There were representatives present from ten different Boards: the Congregational, the Dutch Reformed, the Methodist Episcopal, the Southern Methodists, Baptists, Southern Baptists, Disciples of Christ, Presbyterians, Southern Presbyterians, and Episcopalians. Mrs. A. F. Schauffler presided at the morning session and Mrs. H. N. Beers in the afternoon. Papers were given on "Problems in Woman's Work Abroad," by Miss A. B. Child; on "Christian Unity through Foreign Missions," by Mrs. C. H. McGrew, of the Methodist Board; on "What is Expected from the Conference," by Miss Sarah Doremus, of the Woman's Union Missionary Society. Interesting discussions followed each paper, showing the oneness of the work in all ways, in the difficulties met both at home and abroad, in methods, and in rejoicing over results achieved. A most valuable part of the programme was a question box, conducted in the morning by Miss F. B. Hawley, in the afternoon by Mrs. D. J. Burrill. So many questions had been sent in it was impossible to have any lengthened discussion on each one, or even to present them all. The earnest spirit of the conference, and the eagerness to gain the benefit of the experience of others, made very evident the desirability of continuing the conference year by year. At a brief meeting of delegates at noon it was voted to arrange for a similar gathering next year, and a committee of ladies from five different denominations was appointed to have the matter in charge.

**CHRISTIAN ENDEAVOR**      The Christian Endeavor Society of the Interna-  
**IN SPAIN.**                      tional Institute, San Sebastian, Spain, issues a  
 monthly letter for all the alumnæ and former students, most of whom  
 are engaged in evangelical work in different parts of Spain. The  
 November number contains an article on the higher education of woman  
 and its relation to prosperity, written by one of the students. At one of  
 the October meetings of the San Sebastian society, Señor Eurique de  
 Tienda, the Santander pastor, spoke enthusiastically of the society in his own  
 church. He considered it especially helpful in retaining the interest of young  
 men who have been members of the day schools. At the same meeting a  
 member of each committee of the San Sebastian society gave an outline of  
 the work planned for the present year. The Flower Committee, besides  
 decorating the chapel on Sunday, carries flowers to sick members and to  
 the families of the day-school children. The Social Committee gives a  
 monthly sociable, and endeavors to increase the membership of the society.  
 The Prayer Meeting Committee chooses subjects for the meetings and  
 leaders for the same. The Sunday School Committee distributes the books  
 of the Sunday school library to the children of the day school, cares for the  
 worn books, and purchases new ones. The Music Committee appoints  
 some one to play the organ at each service, and takes charge of the hymn  
 books. The Temperance Committee writes monthly letters to different  
 societies. The Missionary Committee holds a meeting every month for the  
 women of the congregation. And, lastly, the Good Literature Committee  
 publishes the monthly letter, with contributions, in turn, from the members  
 of the other committees.

**CALENDARS.**—Our supply of calendars for 1897 is nearly exhausted, and  
 those who still wish to secure them should send orders as soon as possible.  
 It is not yet too late to make some friend happy by sending it as a gift. One  
 has come to our knowledge as sent to a friend in an isolated village, which  
 resulted in a generous donation to the Board, and deep gratitude that “while  
 separated from those who are earnestly engaged in the work,” she could  
 “keep in sympathy with them through the calendar.”

**UNION MEETING**      In response to the call for interdenominational foreign  
**IN BOSTON.**                      missionary meetings in January, Methodist, Baptist, and  
 Congregational women of Boston and vicinity united in a meeting, held  
 Thursday afternoon, January 21st, in Clarendon Street Baptist Church, long  
 associated with enthusiastic interest in foreign missions, under the leader-  
 ship of Dr. A. J. Gordon. In spite of rain, a goodly company gathered,  
 representative of the different Woman's Boards. Mrs. Alvah Hovey pre-

sided. Professor Currier, of Wellesley, read the Scriptures, and Mrs. Capron, Mrs. Hanaford, and Mrs. A. J. Gordon led the devotional exercises. Miss Child talked about her pilgrimage among missions, speaking especially of the work of Methodists and Baptists, as she saw it in India and China, where she was cordially welcomed, and made to feel at home as if among our own missionaries. An open parliament was admirably conducted by Miss Hodgkins, editor of the *Woman's Missionary Friend*, with discussion of the following themes: Missionary Literature, and How to Use It, opened by Miss Hodgkins; The Neglected Grace of Giving, opened by Mrs. Joseph Cook; and The Workers of the Nineteenth Century, opened by Mrs. Waterbury,—herself once a missionary in India, and now Secretary of the Baptist Board. Each of these topics was presented in a very interesting way, and prompt discussion followed, in which more ladies were ready to participate than the limited time allowed. Among the hymns sung, Dr. Gordon's "My Jesus, I love Thee" was a most appropriate selection. The two hours allotted to the meeting proved quite too short for the riches of suggestion in such a union of resources, and one impression produced found expression several times repeated, "We must have another union meeting next year."

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## EXTRACTS FROM RECENT LETTERS.

FROM MRS. E. S. HUME.

BOMBAY, December 20th.

THE city news is very sad. This terrible Bubonic Plague is working fearful havoc in nearly all branches of the native community. Thousands have left town. The streets are full of carts and people removing. The Baroda Railroad alone has put on six extra trains a day to provide accommodations for those leaving by this line. In the railway station here, at Byculla, there sit scores and hundreds waiting for an opportunity to leave by the Great Indian Peninsula trains. The people are dazed and terrified.

In the Hindu burning ground, on Queen's Road, Dr. Jeddo, the assistant coroner, told Mr. Hume that the papers gave not a fractional part of the facts as to the plague. In that one burning ground, the day before, there had been one hundred and fifty bodies brought, and they could not dispose of them fast enough. In the Mohammedan burying grounds, we are told that they are laying four or five bodies in one grave. Yet, with all this about us, not a native Christian has had an attack. Eight Europeans, if not more, have died of it. In one family near the fort their only three children have



all taken it. At first it was thought that about thirty per cent recovered, but later facts from various sources show the fatality to be even greater.

Since the death of a little girl in one of our Hindu day schools, the doctors have ordered all four of our outside schools closed; and I have had to rush around to give them a quiet treat, without sweets of any kind,—they are not safe now,—and close every one until January, when, if the sickness abates, we hope to reopen. Our Christian school with the two boarding departments had to be closed on Wednesday without prize giving or annual exhibition, and those of our boarders who have homes have been sent away. The others are here with us as usual. . . .

Two months ago a woman came to Miss Abbott's rooms in Seven Roads to join the Christians. She is a cast-off wife. Her husband left her and took another woman, because, as he said, "Your shadow has fallen on me!"—a saying which indicates that her complexion was some shade or shades darker than he had desired. Instead of growing up fair, she had grown dark! So she was sent away, and without redress. It was hard for her to bear her lot. While her mother lived she had a home, but since her mother's death her father has married again, and the stepmother will not have her in the house. She was formerly in our school, and she knew that the Christian's God would "in no wise cast her out." She is under Miss Abbott's care and training, and I trust that, ere long, she may be baptized.

FROM MISS GLEASON, AT HASQUEY, CONSTANTINOPLE.

Miss Cull and Miss Gleason, having returned to their house in Hasquey, which, it will be remembered, was looted and stripped of every article at the time of the massacre last August, Miss Gleason writes:—

Last week we got somewhat settled. We have borrowed various articles, buying but few things, till the house begins to look quite like home. It is so good to begin again—to gather the people together and comfort them with the precious words of the gospel. I will confess that I dreaded coming back, as I kept hearing what dreadful things might happen any day, and we are so far from friends, and I am naturally timid. I knew it was what I ought to do, and how glad I am that I had the courage to start. I can see that nothing could have been more wisely planned for us. To have missed the joy, the privilege, of being here would have been the greatest misfortune. To-day has been one of the happiest days I have ever known. This morning Pastor Avedis gave us such a good sermon, and we have had a beautiful Sunday school. To-morrow we begin our schools here in the house,—one for the little ones, and the other for larger girls,—as before. We have not

yet found any one brave enough to undertake the boys' school. One cannot blame a young man for not wanting to undertake anything that would expose him to arrest and imprisonment. . . .

In all, we have helped about eight hundred families to clothing, comforters, and money, mostly in small sums. When one remembers that over eight hundred houses were robbed of everything, the help we can give seems very little, but it means so much to them. The Government has repaired broken doors and windows in some of the houses, but the people are afraid to live in them; so they are mostly crowded into houses near the church, to which they can quickly flee in case of danger. In some houses I found six or eight families sitting about on the floor by the few miserable things they had saved from houses well filled with everything necessary to their comfort. One and another would tell me of husbands and sons killed or in prison.

*November 25th.*—This afternoon we had a meeting for the women. Nearly two hundred came, and listened so well to the words of comfort that Pastor Avedis gave them. If we can only help them spiritually, how glad we shall be! Do pray earnestly for this. The two schools are crowded, and all are pleading for a boys' school. I am thinking so much these days about the great cloud of witnesses, the many that be with us, that we need fear no evil, and my heart is at rest.

*December 6th.*—It has been very cold. If you could only see the rags I take off the children, and how their faces shine with joy as I dress them in the nice clean, warm clothes you have sent from America! Don't let any one pity me for a moment. I never was so happy as now. To be able to relieve in any way the suffering people is a work anyone might enjoy. From morning till night the people come for help of one kind and another. No one can know how many lives will be saved this winter by your generosity. To the dear old women who come shivering with cold, I especially delight to give warm clothing, and to the mothers with little babies. I wish you could hear the prayers, the blessings, they call down upon you all. Wednesday, although it was cold and stormy, one hundred and fifty women were here, and we had such a good meeting. And now what wait we for but the outpouring of the Holy Spirit? Do not forget to pray earnestly for this, and then our joy will be full.

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SISTER Dora gave up her life to nursing sick people. At the head of her bed a bell was fixed by which sufferers could summon her at any hour of the night. As she arose she used to murmur these words, as if they were a charm: "The Master is come and calleth for thee."—*Ex.*



## Our Work at Home.

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### HOW THINGS BRIGHTENED IN THE DAYSVILLE AUXILIARY.

BY MISS ALICE M. KYLE.

"I'm clean discouraged," said Miss Roxy, throwing LIFE AND LIGHT down on the table and sinking into an easy-chair with a sigh that emphasized her words. Her very bonnet strings had a limp, dejected air, and flopped helplessly about as she nodded her head at her invalid sister and repeated, "Yes, Susanna, I'm clean discouraged."

"Poor Roxy;" and her sister reached out a thin, white hand and patted Miss Roxy sympathetically. "I do believe that auxiliary meeting will be the death of you yet. What is it this time?" And Miss Sue's tone indicated that nothing would surprise her.

"O, nothing new; only this was our annual meeting, and so it seemed a little worse than usual. There were only ten people there to begin with, but lame Jane Hall slipped in toward the last. Poor thing, I don't believe she felt repaid for her long walk, for all she heard was my report, and you know that was not very encouraging. Only think, Sue," and here Miss Roxy sat up, and looked so indignant that her bonnet strings began to bristle in sympathy, "only seventeen paying members in our church of over two hundred women, and five of *them* haven't paid this year! And our thank offering was so small,—only seven dollars and twenty-nine cents,—so we really have not raised the twenty dollars we always pledge for Mrs. Bright-hope's salary; and to fail this year, when all the American Board work has been cut, too!"

"It does seem hard," murmured Susanna.

"I would not feel so bad, sister, if the people were poor," went on Miss Roxy, "but they're not. Of course we ain't, so to speak, a rich church, but we always pay our minister reg'lar, and you know the ladies are real generous about Thanksgiving dinners for the poor, and the barrels for Miss Cathcart; but when it comes to *foreign* missions some of 'em do find the greatest amount of excuses. I met Mrs. Candour, as I was comin' home, and as I 'most knew she didn't send her envelope into the thank offerin', and she wan't there to-day, I stopped and told her 'bout bein' seventy-nine cents short on our pledge, and how bad I felt. 'Law, Miss Roxy,' says she, 'I'd give you something in a minute if I had it, but Marietta and I

went in town to hear M. last Tuesday, and we were so delighted that we just had to go again, and so I haven't a cent this time. May be Miss Dale can help you out; and as Miss Dale came tripping along in her lively way, Mrs. Candour told her about it. But Miss Dale had been buying Christmas presents, and showed her empty pocketbook and laughed as she said: 'O, forgot all about the meeting,—how many were there? I don't suppose I lost much! Good-by; I'm due now at my physical culture class;' and away she flew, busy and generous 'bout everythin' else. What a help she would be in our auxiliary! But she was more'n half right about the meeting. The vestry was cold, and there wasn't a soul there to play, so I had to start the tune; and you know, Sue, I wasn't cut out for a singer, so it went kind of limpy, and we didn't sing no more. Then Mrs. Borous wa'n't there, and Mrs. Call asked me to pray,—Mrs. Borous generally does that, you know,—and really, Sue, I do wonder how she ever manages to think of so much to say? I was so scared I could hear my heart beat, and I don't believe any one but the Lord heard a word I said! I thought before I went I never see such an interesting number of LIFE AND LIGHT; but I declare, Miss Slowman and Mrs. Lowe read so low I couldn't hear more'n half of it, and the pieces seemed amazin' long, someway. Mrs. Call was going to resign being president, but no one else would take it; so she finally said she would for one year more rather'n see the auxiliary die, because her mother would feel so bad if it should be given up. You know old Mrs. Doing organized our society nigh onto twenty years ago, and we used to have a lot of members, and real good meetin's,—you know how t'was, Susy. I declare, I don't know but it might as well die's live on at this poor dyin' rate. I'm just as discouraged as I can be!"

"Sho, now, Roxy, I wouldn't feel so. Here comes Katie. Maybe she can help you to mend it up as good's new, or better," said Miss Sue, always a comforter, though she had lain ten years on her couch a helpless invalid. Just then the door opened, and their niece came hurrying in out of the cold, home from her day's work as teacher in the High School. The good ladies were very proud of this niece,—their brother's only daughter,—a college girl, who was spending her first year after graduation with them.

"What is the matter, auntie? You look as though you hadn't a friend in the world. O, auxiliary meeting to-day, and it was worse than usual? Dear me, I wish I knew how to help you! Mamma is president of ours at home, but I've been away so long at school I'm afraid I don't know as much about such things as I ought. But I'll write to mamma this very night, and then I'll help you plan the next meeting. We'll surprise the good people, so cheer up, you blessed old soul!"

A busy month followed. Many letters passed between Miss Roxy and her brother's wife. Kate enlisted some of "the girls," and dainty notes of invitation found their way into the home of every woman who attended the Daysville Congregational Church. These notes read as follows: "Miss Susanna Ready desires the pleasure of your company at her home Monday afternoon, February the fourth, from three to five, to meet the charter members of the Woman's Auxiliary."

The day, into the thought of which had gone so much of planning and praying, dawned clear and beautiful. Early in the afternoon carriages began to stop in front of the humble little home, and a number of elderly ladies, all evidently feeble and some of them crippled, were assisted or carried by strong arms into the house. Later a goodly company of younger ladies gathered,—some from curiosity, others from a real desire to honor these mothers in Israel.

The old-fashioned parlors wore an air of decorous festivity, and the exercises opened with a carol of "Welcome," written by one of the musical young daughters of the church, and sung by a bevy of Katharine's girls, who were having a week's vacation, and had all been enlisted for this meeting. Mrs. Call read the forty-fifth Psalm, and her voice trembled as she glanced at the dear old mother, present for the first time for five years at her beloved "meeting," and the prayer of thanksgiving "for the beautiful lives lived among us" was neither long nor formal. Then came an account of the early days of the Woman's Board and the story of its marvelous growth, pithily written and charmingly read by one of the Sunday-school teachers, whose invalid mother, for the first time in ten years, had been brought outside the four walls of her home to meet with the dear workers of other days. A friend of Katharine's, who was visiting her, told of the very successful Cradle Roll in her home church; and as she pleaded for the little ones of Christless lands, and told of the poor mothers whose babies are torn from them and hurried out of the world by the fathers, who scorn the little girl lives, tears filled the eyes of many happy women. The minister's wife, who had a new little darling in her home, was especially moved, and whispered to her next neighbor, the mother of three little daughters, "I don't see what we are thinking of not to have a Cradle Roll here."

Mrs. Newcomb, who had become a resident of Daysville within the month, bringing with her all the enthusiasm for missionary work which characterizes the —— Branch, gave a report of the annual meeting of the Board. She spoke of the many sufferings and hardships borne so uncomplainingly by the devoted women in Turkey, China, and other fields. "I always think of these words when I see our missionaries," she said, reverently, "'This I did for thee. What doest thou for me?'" for you know they are really our

substitutes. They bear the heat and burden of the day, while we sit at ease in happy Christian homes."

Then there followed a "Privilege Service," when one after another of the dear mothers and grandmothers spoke of their joy at meeting once more with the auxiliary, and of all the blessings brought into their own lives by the foreign missionary service. Miss Susanna, her pale face aglow with joy at the "luxury" of attending a missionary meeting, made an appeal for new members.

Little pledge cards were distributed bearing these words: "Acknowledging the personal claim of foreign missions, I will endeavor, God enabling me, to pray for missions every day; to attend the regular meetings of the auxiliary; to give for their support . . . per week through the Woman's Auxiliary of Daysville Congregational Church. Signed, . . . ." No one was surprised when the treasurer, with beaming face, announced later that twenty of these little cards had been handed to her signed.

"You see," said Miss Dale to her dearest friend, as they went home together, after the happy social hour and tea drinking which followed the meeting, "I never dreamed it could mean so much to be a live member of a missionary society. Those dear old saints so thankful over this one meeting, makes me want to realize what a model missionary society might do here."

Esther Dale was one of the twenty, and all the others were apparently of her way of thinking.

A year has gone by since then, and almost all of the new members—not to mention the old—have brought yet "another woman" into the auxiliary. The attendance at the meetings has trebled; the young mothers, who gave their babies without much thought to the Cradle Roll, came one by one to realize that they must be ready by and by to answer eager little questioners who should ask, "What for is it, mamma, to be a little light bearer?" So it came about that there were new names on the list of LIFE AND LIGHT and *Dayspring* subscribers, new and earnest voices in the prayer service of the missionary meeting, and one day, lo! the old formal routine had quietly slipped forever out of sight.

The Prayer Calendar found its way into many a home, the lesson leaflet became a well-loved visitor each month, and when it came time for the annual thank offering, a happy host of workers brought generous gifts.

Perhaps Esther Dale spoke for many as she said to Miss Roxy, at the close of that meeting, "People used to urge me to 'take an interest' in missions, 'because,' they said, 'it is more blessed to give than to receive;' but I've been receiving ever since I came into this blessed society! I want to begin to give, now. Miss Roxy," and the fair young head was bowed to whisper the words, "Miss Roxy, do you think I might give myself, and be,—a real, live missionary?"



## HOW TO REVIVE A FEEBLE AUXILIARY.

As the topic recommended for auxiliary meetings in April is "Our Own Auxiliary," we have sought suggestions from experienced workers on the above question, and have received replies from eighteen of our twenty-three branches. Nearly all speak of the advantages of personal hand-to-hand work in some form,—in invitations to meetings, distributing literature, and giving certain parts in the meeting to those not thoroughly interested. The addition of a social hour or afternoon tea when interest lags is also recommended.

We make a few extracts from letters.

"It is not so much conviction that makes societies 'go' as personal influence."

"In one case, which sometimes seemed hopeless, the auxiliary was only aroused when the entire church met with a spiritual awakening. In one case a change in the president was a great help, as the former one was too old and feeble for duty. A wide-awake vice president, with time and strength for continued work, could do much."

"Administer stimulants wherever you see signs of life, at frequent intervals, with vigorous rubbings."

"Appeal to the minister to 'feed the lambs.'"

"Send some one to talk to them who is herself an enthusiast in missionary work," from a neighboring auxiliary.

"Get the Branch or Board Bureau to help them by sending literature, with request to circulate. The leaflet, 'Why Our Society Did Not Disband,' has been useful in this way."

Mrs. James D. Eaton's first interest in missions as a distinctive branch of Christian work, grew out of her taking charge of a mission circle at the request of her pastor. Duty and desire to please him were her only motives at first, but "love grew with knowledge." A request from the pastor might in many cases secure efficient leaders and helpers.

"A healthy condition of an auxiliary depends upon numbers and spiritual life. For recruits we must draw very largely from the children of the church; the most effective workers grow up in a missionary atmosphere. It seems to me that many societies are keeping out the younger life of out churches by a reluctance to acknowledge advancing years; and on the other hand there is an unwillingness to step out and up into an auxiliary of older women whose ranks are thinned by illness, age, and death. Keep the mission circles clear of girls in their teens, and the Junior societies free from women in the thirties.

"A case is reported where the leader of a society being disabled, on account of advanced age, was prevented from taking part in the leadership, but

urged the four members to still continue their offerings. A meeting was called to revive the auxiliary. The day being stormy only two ladies were present. Again a meeting was called, and they succeeded in enlisting one of the best Christian Endeavor workers, and are in working order again. Patience and perseverance accomplished much in this instance."

"Some feeble ones have been quickened and two new ones formed as a result of the meeting of the Branch being held in their churches. Such a meeting would be my first prescription in case of alarming symptoms; that is, so far as human instrumentalities are of avail. Of course the greatest need of all is the 'descent of the Holy Ghost,' that each one for herself may hear the Master's voice saying, 'Ye shall be my witnesses unto the uttermost part of the earth.'"

"After all, it is live officers, earnest and enthusiastic, capable and spiritual, who can do the most toward kindling any auxiliary."

"Make the personal work persevering and persuasive, and having done all, be of good courage, adding to faith patient continuance."

"To simply bring chance articles or items from our missionary magazines or papers which can be read at home, without definite plan, and expect to make a meeting interesting, is surely what we should not think of doing in a literary club. Can we wonder that our meetings are dull, not only to outsiders, but to our own members? I cannot help feeling that we work on a narrower basis in this special matter of missionary meetings than in almost anything else, when we might so enlarge and widen it that it will seem worth while to our bright, thinking people to have a part in it."

"Eternal vigilance is the price of safety for any auxiliary. Prevention, surely, is better than any cure."

"To revive a feeble auxiliary I think we need at least one woman of faith, energy, and real enthusiasm. There must be some one who believes in the possibility that dry bones can be made to live again. Then there will be an effort to get out of a rut, and to make the meetings more attractive by a change of time, place, or programme.

"A delegate to the W. B. M., November, 1895, came home full of zeal about reaching the women of the church of which her husband was pastor. She conferred with the officers of the auxiliary, planned a musical programme that would enlist many young people, sent out copies of the programme with invitations to the meeting, and secured an attendance of forty to hear her report of the annual meeting, instead of the usual eight or ten. The meetings were well attended for months.

"In another church much was gained by insisting upon a change of leaders for the meetings. I think they began several years ago by having



different women prepare the programme ; but some six years ago the president, at the annual meeting, announced the names of those who were expected not only to arrange the programme, but, in turn, to conduct the meetings. And with few exceptions they have done it! I saw a list of some thirty-five or more women who had conducted at least one meeting during five years, and some had taken it a second time, as substitutes. I am assured that the one asked to lead becomes much interested, and enlists new people often to help carry out her programme or to be present. The result has been a larger attendance and increased gifts. Of course the auxiliary officers hold themselves ready to lend a hand, furnish material, etc.

“In our own church we have just adopted this method, though many did not want it, and we shall have some leaders who do ‘what they thought they couldn’t.’ One has promised to conduct the March meeting who told me that it looked to her as formidable as it would to me to take her place in the choir and sing a solo. But she will do it. I am sure the visit of an outsider is often helpful. If a society cannot secure Miss Kyle,—and of course she cannot go everywhere,—let them ask a Branch officer or a delegation from a neighboring auxiliary to come and help, giving notice of the expected visit.

“Meeting sometimes at a private house instead of the large chapel, or even there with a change of furniture, to make the room more attractive, and having occasionally a simple cup of tea at the close of the service, to encourage social feeling and give a chance to talk informally about missionary work and methods, is often worth while.

“It seems to me well to ask a strong auxiliary to bear the infirmities of a weaker one in the neighborhood, by proposing an exchange of visits, and by lending helpful material. But especially do we need the power of the Holy Spirit in all our societies, resting on officers and members, and fitting them for service.”

One Branch is divided into eleven districts, each having a delegate to represent it at the annual meeting of the Board. The delegate, or her associate, is supposed to visit each church in her district, and to help the auxiliaries in any way in her power. Neighborhood meetings are held in the different districts once a year, in the month of February. “In one case the repeated visits of the delegate and her associate, and bringing the auxiliary before the executive meeting of the Branch for special prayer, led to revived interest and a reorganization. Other ways are to hold the district meeting with the smallest and weakest auxiliary, to make a change in officers or an entire change of method. I do not believe in reviving dead ashes ; in such a case a new organization is necessary.”

“The lone missionary worker in any church has only to say, ‘God is mine helper,’ and then pray herself into success. The auxiliary is dying, you say; not dead, but dying. Here is an emergency, then, in missionary work. The executive committee of the Branch hears the faint tones of the auxiliary secretary, as she passes into the shadows. The executive committee must assume the responsibility of that auxiliary life until some one closer can receive it. One loving, prayerful woman in that particular church must have the emergency pressed home to her,—that the life of souls abroad, in the very home church, it may be, are at stake upon the reviving of the auxiliary in her church. How that woman will work in that particular case I cannot say. Paul always found it best to work in his own individual way, which he defined as a very comprehensive way; viz., all things to all men. But if Jesus and that one woman get together in the prayer closet, that auxiliary will be revived.”

One woman reports: “I know of no better means than a real live woman: one who thoroughly appreciates the privilege and importance of the work, and whose heart is full of love to God and man; such a spirit is contagious.”

“One leader wrote to several ladies, asking why the missionary society was not gaining, and asking them to make suggestions at the next meeting; the meeting was well occupied.”

“It is wise to secure rotation in office.”

President Storrs, in a grand missionary address, once said that “one Christian soul alive with consecration will illuminate and enkindle a church.” Let us suppose that one to be a woman. Can there not be found one in every church who will arouse it to greater activity?

“Enlist the interest of the ministers, particularly a new one in the very first of his coming. ‘They don’t know’ is more certainly to be truth about the ministers than indifference or neglect.”

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#### OUR BOOK TABLE.

*In the Tiger Jungle, and Other Stories of Missionary Work among the Telugus of India.* By Rev. Jacob Chamberlain, M.D., D.D., thirty-seven years a missionary of the Reformed Church of America, at Madanapalle, India, with an introduction by Rev. F. E. Clark, D.D. Published by Fleming H. Revell Co. Pp. 218. Price, \$1.00. 1896.

Those who have read Dr. Chamberlain’s deeply interesting sketches of his work in India, which have appeared in a wide range of periodicals, will rejoice that they are now gathered in book form. Dr. F. E. Clark, in his

introduction, speaks of the author of this book as "one who knows how to make even a commonplace story interesting, and an interesting story fascinating." He further says that this "is a book which may well be placed in every Sunday-school library, and should be owned by every Christian Endeavor Society and Mission Circle."

Some of the titles are dramatic enough to attract the youthful reader: "In the Tiger Jungle," "Winding up a Horse," "Encounter with a Ten-foot Serpent," "The Stick-to-it Missionary," "Treated with a Shower of Stones," and others of like character. There is nothing cheaply sensational in the substance of these chapters, but each one of them contains some deep truth, some rich experience.

The instance of Dr. Chamberlain in the tiger jungle, when in sorest straits he appealed to the guidance and protecting care of the Most High, whose errand he was on, is, perhaps, as trustworthy an illustration as we have of a prompt answer to prayer. Reading it, years ago, in the *New York Independent*, and being greatly impressed by it, I was glad to find it in this permanent form. That sketch alone is worth the price of the book. It stands first in the collection of sketches, and the second, entitled, "The Man with the Wonderful Books," is given, not as a sample of what usually occurs on preaching tours, but it is most encouraging to know that such eagerness to receive the printed Word could ever occur. There are twenty-three sketches in all, and not a dull one among them. The book is sure to have wide circulation, and, to quote Dr. Clark, once more, "it will make missions a real and living thing to a multitude to whom it is now a misty dream of heroic service."

*Knights of the Labarum.* Being studies in the lives of Judson, Duff, Mackenzie, and Mackay. By Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for foreign missions: formerly missionary in China. Chicago, Student Volunteer Movement for Foreign Missions, 1896.

The somewhat enigmatical title of this little volume of one hundred and twelve pages is taken from the name of the standard used by the Emperor Constantine after his vision of the Cross. A silk banner, on which the first two letters in the Greek name of Christ were placed in the form of a cross, was used as a standard to move in front of his armies, and was called the Labarum. In the explanatory note Mr. Beach says that this is intended "as an outline text book for mission-study classes, whether conducted by the Student Volunteer Movement or carried on by Young People's Societies and women's missionary organizations." At the end of each chapter a list of books is given bearing on the subject for those who desire a more thorough

acquaintance with the topic under consideration. It is a portable and comprehensive digest of material which will be instantly appreciated by those who have had practical acquaintance with preparation for missionary gatherings.

*Report. America's Relief Expedition to Asia Minor Under the Red Cross.* This special illustrated edition of the "Armenian Relief Report" of one hundred and forty-three pages can be obtained, postage paid, for thirty cents, by sending the money and address to The American National Red Cross, Washington, D. C.

A great multitude of those who have been deeply interested in the persecuted Armenians, and who have contributed to the various agencies for their relief, will want to own this report of Clara Barton, President and Treasurer of the American National Red Cross. It is addressed, "To the people of the United States," and is the authentic story of all that happened, from the pen of the honored leader of the expedition.

Miss Barton's unqualified praise of our American Board Missionaries is most gratifying. The members of the Board in Constantinople called on Miss Barton the day after her arrival, and she says: "Here commenced that friendly intercourse, which continued without interruption, strengthening as the days wore on through the half year that followed, till moistened eyes and warm hand-grasp at parting, told more plainly than words how fraught with confidence that intercourse had been. If one would look for peers of this accomplished Christian body of our countrymen, they would only be found in the noble band of women who, as wives, mothers, and teachers, aid their labors and share their hardships, privations, and dangers. I shall always feel it a privilege and honor to have been called, even in a small way, to assist the efforts of this chosen body of our countrymen and women, whose faithful and devoted lives are made sacred to the service of God and their fellow-men." Again she speaks of them as that "matchless band of missionary workers," and she affirms that it was through their assistance that "I owe what we were able to do through all Asia Minor." The report of George H. Pullman, financial secretary of the organization, follows that of Miss Barton. Then come four reports from the field agents' physician, employed in relief field work in Anatolia. The book is enriched by half-tone portraits of prominent missionaries of the American Board in Turkey and other illustrations. To give an idea of the methods used in carrying on the work in Asia Minor, a transcript of the telegrams sent and received while the expeditions were in the field is given. Nearly all the messages were in Turkish or Arabic. A *facsimile* is given of an ordinary message with the translation. From these object lessons one can form some idea



of the difficulty of working among strange people with a strange language. Interpreters were not always to be found, and at times the translations were very unlike the original telegrams. Although Miss Barton's face is not unfamiliar to us, we regret that it does not appear in this report of her high achievement.

We have received from Fleming H. Revell Company four little books, *Eric's Good News*, *Cripple Tom*, *Reliques of the Christ*, and *Inebriety, its Source, Prevention and Cure*.

G. H. C.

#### SIDE LIGHTS FROM PERIODICALS.

*North American Review*, February: "South Africa and its Future," by John Hays Hammond. We learn by this article that, notwithstanding the drawbacks of 1896, a bright prospect commercially lies before South Africa. The chief industry, mining, is largely under the direction of American engineers. We can but think of those other American engineers, our missionaries, who, in the three missions of the American Board, are, under God, directing the moral, intellectual, and spiritual forces of the newly awakened Africans. How threatening to character the bright business prospects without the Christian teaching!

*Contemporary Review*, January: "Armenia and the Forward Movement," by G. W. E. Russell. In the same, "The Commercial Expansion of Japan," by H. Tennant. This is a tardy review for our publication; yet, though it seems old when this number of LIFE AND LIGHT reaches its friends, those who have not seen these articles upon two of our important mission fields will feel repaid to read them, especially the latter upon Japan.

*Littell's Living Age*, January 23d: "Some Peking Politicians," by Robert K. Douglass.

*Arena*, February: "Should Hawaii be Annexed?"

*The Westminster Review*, January: "The South African Question."

*The Century*, February: "The Death Dream of Armenia" (poem).

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#### TOPICS FOR AUXILIARY MEETINGS.

*March*.—An Hour in Spain. See LIFE AND LIGHT for February.

*April*.—The Condition of Our Own Auxiliary.

*May*.—Bulgaria.

*June*.—An Hour in the Mexican Field.

*July*.—God's Promise the Foundation of the Missionary Structure.

*August*.—A Voyage in the Morning Star.

*September*.—An Hour in the Austrian Field.

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#### THE CONDITION OF OUR OWN AUXILIARY.

##### TOPIC FOR APRIL.

For this subject we would suggest a thorough consideration of the condition of the auxiliaries in the different churches. First: Let the Secretary give a statement as to MEMBERS, the present number; a comparison with



previous years as far back as practicable; a statement of the number of women church members not connected with the society, and a consideration of the way in which the membership may be increased. Second: Let the Treasurer make a similar statement as to contributions. Unless there is a reasonable increase on the receipts of the previous year, let plans be discussed for bringing up the amount to at least a ten per cent advance before the close of the financial year of the Board, October 18th. Third: Let the President or some member bring up the subject of meetings, calling for ideas as to how they may be improved. It might be well to send to each lady in the habit of attending the meetings for a suggestion as to how the programmes can be improved. A similar brief consideration as to the numbers of LIFE AND LIGHT taken would also be valuable. For suggestions on different points, see Leaflets, "A Model Auxiliary; No. 1, How to Organize;" "No. 2, Duties of Officers;" "No. 3, Duties of Members;" "No. 4, Conduct of Meetings;" "No. 5, Proportionate Giving" (one cent each); "Possibilities of Work in Our Auxiliaries" (price, two cents). A Plea for the King's Treasury, (Free). Also articles in LIFE AND LIGHT as follows: "Business Principles in Mission Work," January, 1893; "Nehemiah's Method," May, 1892; "Personal Element in Mission Work," October, 1891. *For Meetings:* "How We Try to Interest People," August, 1893; *Giving:* "Christian Giving," July, 1893; "Moving the Fences Farther Out," July, 1892; "Way of Working," December, 1892; "Proportionate Giving," August, 1894, *Literature:* "Mrs. Agnew Canvassing for the Missionary Magazine," November, 1893. For the close we suggest a prayerful reading of the Leaflets "Walking with God in his Quest for Souls" (price, two cents).

## WOMAN'S BOARD OF MISSIONS.

*Receipts from December 18, 1896 to January 18, 1897.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Maine Branch.*—Mrs. C. C. Chapman, Treas. Bath, Central Ch., Aux., 38.24; Bremen, Ladies, 3, S. S., 2; Calais, Aux., 25; Camden, Aux., 17, Elm St. Ch., S. S., 5; Deer Isle, Ladies' Un. Miss'y Aux., 7.84; Hallowell, Aux., 7; Newcastle, S. S., 8; New Gloucester, Aux., 26.20; No. Cumberland, Conf. Cradle Roll, 25 cts.; Phippsburg, S. S., 1.50; Portland, High St. Ch., Aux., 5, St. Lawrence St. Ch., Aux., 12.75, State St. Ch., Aux., 29.62; Searsport, C. E. S., 10; Somesville, M. C., 2.20; Thomaston, Aux., 13, S. S., 2.80; Topsham, C. E. S., 2; Waldoboro, S. S., 7; Waterville, Aux., 4.50,

Total, 229 90

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Bath, Aux., 8; Concord, Aux., 57.75; Derry, First Ch., Aux., 29.13; Exeter, Aux., 42; Hanover, Children's Off., 6; Keene, Second Ch., Little Light Bearers, M. C., 5; Lebanon, West,

Aux., 4.45; Lyme, Aux., 37.50; Nashua, Aux., 43.80, Y. L. Soc., 6, Individuals, 10; Newport, Newport Workers, M. C., 25; Rochester, 10; Salem, Aux., 10; Temple, Aux., 7; Warner, Aux., 3, Cheerful Workers, M. C., 2. Less expenses, 65,

241 63

Total, 241 63

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn Miss. Soc., 50; Brandon, Aux., 7; Brattleboro, West, Aux., 6.75, C. E. S., 10, S. S., 22; Bridgeport, 5; Burlington, 50.55; Dorset, Aux. (of wh. 25 to const. L. M. Mrs. C. F. Harwood), 30; East Corinth, Ladies, add'l, 30 cts.; Franklin Co., Aux's and Alburn and Friends, 30; Middlebury, Aux., 101.60; Milton, Aux., 5; New Haven, Aux. (of wh. 3.25 Th. Off.), 16; Putney, 2; Rutland, Aux., 40; Saxton's River, Merry Rills M. C., 2; St. Johnsbury, No. Ch., Aux., 8, Th. Off., 44.75, South Ch., Aux., Th. Off.,

60.26; Stowe, C. E. S., 3.06, S. S., 5.50; Waterbury, Aux., 3.69; Waterford, Lower, Mrs. L. M. Bean, 1; Woodstock, Aux., 25, Cradle Roll, 1. Less expenses, 128.75,	401 72
Total,	401 72

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. Chas. E. Swett, Treas. Andover, Union Aux., 147.80, Y. L. Soc., Ch. Workers, 63.57; Bedford, Golden Rule, Jun. Soc., 2.55; Billerica, A Friend, 1; Lawrence, Lawrence St. Ch., Aux., 34; Lowell, High St. Ch., Helping Hand Soc., 5, Highland Ch., Aux., 10, Kirk St. Ch., Aux., 6.50, Union Ch., Aux., 15; Medford, Mystic Ch., C. E. S., 25, McCallum M. C. S., 81; Melrose Highlands, Jun. C. E. S., 3.60; Stoneham, Sunshine Circle (of wh. 2.22 from mite boxes), 8.20; A Friend, 3,

406 22

A Friend, 10 00

*Barnstable Branch.*—Miss Amelia Snow, Treas. East Falmouth, Aux., 5; Orleans, Aux., 5; Sandwich, Aux., 12.50; Yarmouth, Aux., 5,

27 50

*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Dalton, Senior Aux., 3.70, Y. L., Aux., 25.38; Great Barrington, Aux., 60; Hinsdale, Aux. (of wh. 15 by Mrs. Chauncey Goodrich), 62.12; Housatonic, Berkshire Workers, M. C., 25; Lee, Jun. Aux., 94; Lenox, Aux., 13; No. Adams, C. E. S., 12; Pittsfield, First Ch., Aux., 25, Weekly Offering, 5.79; Richmond, Aux., 13; Sheffield, Aux., 3.52,

342 51

Boston.—Miss E. F. Thayer, 5, M., 10,

15 00

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Amesbury, Union Ch., Jun. C. E. S., 3; Haverhill, M. L. C., 2, Union Ch., 11; Newburyport, Aux., 60,

76 00

*Essex South Branch.*—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 150, S. S., Home Dept., 16.50; Danvers, Maple St. Ch., C. E. S., 10; Gloucester, Aux., 6; Lynn, Central Ch., Aux., 18,

200 50

*Franklin Co. Branch.*—Miss L. A. Sparhawk, Treas. Bernardston, Aux., 2; East Charlemont, Riverside M. B., 3; Hawley, Aux., 5.37, Montague Ch., 3; Shelburne, Aux., 4.11; Shelburne Falls, Aux., 2.75, Light Bearers, M. C., 2,

22 23

*Hampshire Co. Branch.*—Miss Hattie J. Kneeland, Treas. Easthampton, Aux., 62.90; Hatfield, Wide Awakes, M. C., 5; Northampton, Edwards Ch., Aux., 1.15; Southampton, contri. prev. ack. to const. L. M. Mrs. J. H. Vincent,

69 05

*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Hopkinton, Aux. (prev. ack. 40, but credited by error to Holliston), 4; Marlboro, Aux. (of wh. 25 to const. L. M. Mrs. Hattie P. B. Goodrich), 28; Natick, Aux., 48.25, S. S., 5; Wellesley, Dana Hall, Misses Eastman, 125, Miss. Soc., 60,

270 25

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Abington, Aux., 16; Braintree, Aux., 7; Bridgewater, Aux., Th. Off., 3.15; Brockton, Aux. (of wh. 25 Th. Off.), 51; Halifax, Aux. (of wh. 8.05 Th. Off.), 12.40, Jun. C. E. S., 1; Hanover, Aux., First and Second Ch., 6; North Carver, Ladies, 7; Plymouth, Aux., 25;

Plympton, Aux. (of wh. 5 Th. Off.), 5.50; Rockland, Aux., 14; South Weymouth, Old South Ch., Aux., Th. Off., 25.80; Weymouth Heights, Old North Ch., Aux., Th. Off., 13, Prim. Dept., S. S., 5, 191 85  
*North Middlesex Branch.*—Mrs. Elizabeth Hunt, Treas. Concord, Mary Shepard, Watchers, Prim. S. S. Class, Birthday Off., 5.50; Littleton, Aux., Th. Off., 12, 17 50  
*Old Colony Branch.*—Miss Frances J. Rannels, Treas. A Friend, 5 00  
*Southbridge.*—40  
*Springfield Branch.*—Miss H. T. Buckingham, Treas. Longmeadow, Aux., 2; Springfield, Mary K. Stevens, 20, Memorial Ch., Aux., 15, North Ch., S. S. Class, 2.50, Park Ch., Aux., 18.50, C. E. S., 10, First Ch., S. S. Class, No. 12, 33, 101 00  
*Suffolk Branch.*—Miss Myra B. Child, Treas. A Friend, 25; Allston, Aux., 3, Th. Off., add'l, S. S., Prim. Dept., 10; Auburndale, 5, Y. W. Miss. Soc., 45.62; Boston, by Miss L. B. Chamberlain, 20, Berkeley Temple, Aux., 11, Central Ch., Aux., 383.50 Mt. Vernon Ch., Aux., 10, Old South Ch., Aux., 25, Park St. Ch., Jun. Aux., 20, Shawmut Ch., Aux., 88.31, Shawmut Helpers, M. C., 75; Brookline, Harvard Ch., Aux., 50; Cambridge, First Ch., A Friend, 10, Extra-Cent-a-Day Band, 50.43, Captains of Ten. M. C., 5; Cambridgeport, Pilgrim Ch., A Lady, 1, Wood Mem. Ch., Aux., 10; Charlestown, First Ch., Aux., 22; Chelsea, First Ch., Aux., 303.72; Dorchester, Pilgrim Ch., Y. L. Miss Soc., 10.42, Second Ch., 94.41, Go Forth M. B., 5; East Boston, Madura Aux., 24.35; Hyde Park, Aux., 46.50, Jun. Aux., 20; Jamaica Plain, Boylston Ch., Int. Dep't, S. S., 5; Mansfield, Aux., 10; Melrose, Aux., 22.73; Needham, E. P. S., 1; Newton, Eliot Ch., Aux., 67.85, Helpers, M. C., 16.58, C. E. S., 15; Newton Centre, Aux., 188.15; Newton Highlands, Aux., 21.94; Newtonville, Y. L., Aux., 21.12; Roxbury, Eliot Ch., Aux., 14, Mayflower and Eliot Star M. C.'s, 8, Immanuel Ch., Aux., 15.74, with contri. prev. ack. to const. L. M.'s Mrs. S. A. Mason and Mrs. Royal T. Brodrick, Prim. Dep't, S. S., 5, Walnut Ave. Ch., Aux., 230; Somerville, Broadway Ch., Earnest Workers, M. C., 20; Waltham, Triu. Cong. Ch., Aux., 16.24; Wellesley Hills, Aux., 119; West Roxbury, Mrs. L. W. Stevens, 1.50; West Somerville, Day St., Aux., 9, 2,198 11  
*West Brookfield.*—Cong. Ch., 25 01  
*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Baldwinville, Mem. Ch., M. C., 10; Fitchburg, Ralston Ch., 15.83; Gilbertville, Aux., 5; Southbridge, Aux., 31.55; So. Lancaster, Aux., 2.67; So. Royalston, Aux., 4; Warren, Aux., 59.78; Webster, Aux., 27.30; Worcester, A Friend, 40 cts., Central Ch., Aux., 67.30, Park Ch., S. S., Prim. Dep't, 3, Pilgrim Ch., Aux., 21.86, Plymouth Ch., Aux., Mrs. R. P. Beaman, 10, Union Ch., Aux., 66.45, 325 14

Total, 4,303 27

## LEGACY.

*Haverhill.*—Legacy of Mrs. Mary B. Jones, add'l, 1,500

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. G. E. Luther, Treas. A Friend, 1; Barrington, Aux., 10; Central Falls, Aux., 41.13; Providence, Pilgrim Ch., Aux., 45, Th. Off., 14.56, Union Ch., Aux., 15,	126 69
Total,	126 69

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Colchester, Aux., Th. Off., 33, Wide Awake M. C., 1.75, Boys' M. B., 1.57; Danielson, Aux., 21.14; Groton, S. S., 17.32; Lebanon, A Friend, 40 cts.; Lyme, Aux., 15; New London, First Ch., Aux. (of wh. 25 from Mrs. R. McEwen to const. L. M. Miss Jane R. Perkins), 95.20; Norwich, 1, First Ch., Jun Aux., 10, Second Ch., 102.93, Aux., 20; Oakdale, Mrs. G. H. Morse, 2; Stonington, First Ch., Aux., 23.60,	344 91
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<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. A Friend, 90; Berlin, Aux., 81.10, Golden Rule, M. C., 50; Enfield, Aux., 39.25; Farmington, Aux., 15.26; Hartford, Asylum Hill Ch., Aux., 214.94, Pearl St. Ch., Aux., 7; Kensington, Aux., 16.80; New Britain, First Ch., Aux., 80.91, South Ch., Aux., 106.40, King's Messengers, M. C., 10, Y. W. Ch. League, 16, Cradle Roll, 75 cts.; Somers, C. E. S., 30; So. Coventry, Aux., 3; Vernon Centre, Aux., 15; West Hartford, Aux., 41.24,	817 65
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<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Aux., 22; Bethel, Aux., 75; Branford, S. S., 5; Bridgeport, North Ch., Aux., 25 from Mrs. A. B. Wordin to const. L. M. Mrs. Jane C. Warren, Olivet Ch., Aux., 25 by a Friend to const. L. M. Miss Cornelia E. Sherwood; Canaan, Aux., 10; Danbury, First Ch., Aux. (of wh. 25 to const. L. M. Mrs. Chas. Sanford), 151.51; Darien, Aux., 10; East Haddam, Aux., 24; East Hampton, H. H. M. C., 5; Guilford, First Ch., Aux., 3, Third Ch., Aux., 9.45; Ivoryton, Aux., 6.50; Kent, S. S., 6; Middlefield, C. E. S., 7.15; Middletown, First Ch., Aux. (of wh. 25 from a friend to const. L. M. Mrs. Henry Gilbert), 100; Millington, Aux., 5; Naugatuck, Aux., 18; New Hartford, C. E. S., 26.16; New Haven, Centre Ch., Jun. M. C., 30, Ch. of the Redeemer, Aux., 66, Y. L. Miss. Soc., 315, C. E. S., 18, Davenport Ch., Aux., 38, S. S., 70, English Hall, Aux., 5, Taylor Ch., Y. L. M. C., 10, United Ch., Aux., 50, S. S., 20, Welcome Hall, S. S., 15; New Preston Hill, Aux., 10; Norfolk, Cong. Ch., 40.58; Northfield, Aux., 30; Northford, C. E. S., 9.25; North Haven, Aux., 24; Redding, W. A. M. C., 15; Salisbury, Cradle Roll, 77 cts.; Waterbury, First Ch., Aux., 100; Westport, Aux., 18.50; Westville, C. E. S., 9.40; West Winsted, C. E. S., 17.21; Winsted, Aux., 42.88, First Ch., C. E. S., 5; Woodbridge, Aux., 13.25,	1,523 95
Total,	2,686 51

## NEW YORK.

<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Albany, First Ch., Aux., 8; Berkshire, Aux., 47.65; Brooklyn, Friends, 25, Lee Ave. Ch., Aux., 15.84; Puritan Ch., Aux., 50; Buffalo, First Ch., Aux., 86.56, People's Ch., Aux., 25, Central Assoc. coll., 3.14; Churchville, S. S. M. C., 20; Clifton Springs, A. G. W., 5; Deansboro, Aux., 3.75; Ellington, S. S., 9.35; Fairport, Aux., 40; Flushing, Aux., 13.50, Home Dep't, S. S., 6.60, Acorn M. B., 2.35; Homer, S. S., 22.29; Ithaca, C. E. S., 22.31; Middletown, Aux. (of wh. 50 to const. L. M's Mrs. Robert D. Mapes, Mrs. Emmet A. Tice), 55; Miller's Place, Aux., 13.10; New York, Bedford Park, Jun. C. E. S., 3, Broadway Tabernacle, 188; North Parma, 40 cts.; Norwich, Aux., 25, to const. L. M. Miss Agnes McCaw; Oswego, Aux., 42; Poughkeepsie, S. S., 23; Saranac Lake, Friend of Missions 50 cts.; Syracuse, Danforth L. U. (of wh. 25 to const. L. M. Mrs. H. A. Manchester), 56, Good Will, C. E. S., 1.43; Summer Hill, Aux., 55; Sinclairville, Aux., 1; Walton, Aux., 33.45; Warsaw, S. S., Inter. Dep't, 15.63; West Winfield, Aux., 25, to const. L. M. Miss Lizzie Harrison. Less expenses, 5,	938 85
Total,	938 85

## PENNSYLVANIA.

<i>Meadville.</i> —Woman's Miss. Soc., 10; East Bradford, A Friend, 3,	13 00
Total,	13 00

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 75, to const. L. M's Mrs. Mary E. Catlin, Mrs. Abby G. Martin, Mrs. Anna R. R. Warner; N. J., Bound Brook, C. E. S., 25; Montclair, Aux., Th. Off., 35.50; Orange, East, Trin. Ch., Aux., 25.70; Orange Valley, Aux., 50; Paterson, Auburn St. Ch., S. S., 12.69; Plainfield, Aux., 10; Westfield, coll. by persons of Cong. Ch., 21.47; Penn., Philadelphia, Aux., Th. Off., 22.50,	277 86
Total,	277 86

## FLORIDA.

<i>Winter Park.</i> —Wom. For. Miss. Soc.,	10 00
Total,	10 00

## OHIO.

<i>Cleveland.</i> —M. C., 37; North Kingsville, 9.40,	46 40
Total,	46 40

## DAKOTA.

<i>Oriska.</i> —W. C. T. U.,	5 00
Total,	5 00

General Funds,	8,484 65
Gifts for Special Objects,	796 18
Variety Account,	176 99
Legacy,	1,500 00
Total,	\$10,957 82





AFRICA.

BLIND JOHANNES.

BY MRS. AMY BRIDGMAN COWLES, OF THE ZULU MISSION.

YESTERDAY'S special blessing came in the shape of some wonderful preaching by a blind man who is spending a few days here. This man, Johannes, has a remarkable history, and is doing a remarkable work. He is traveling all over the country, going wherever he is called. He spends a few days in each place, then goes on to the next. He rides on a little pony, which is led to the next place of preaching by some one from the last place where he has preached. He is now three hundred miles from his home, and still he is going farther down the coast to whatever place God calls him. Never in my life out here have I seen such crowds of natives flocking to a service. Almost an hour, or two hours, before the preaching begins the people begin to stream over the hills: dressed people in clean print gowns, and heathen people in beads, and paint, and feathers; little groups of each dotting all the pathways that wind about, and over, and around the many hills. Then long after the service the people come pouring in. The chapels are far too small to hold the crowds, so they gather out of doors. Yesterday Johannes stood on our veranda, while the crowd gathered in the yard in front of him. A more original way of conducting a service, and a more dramatic speaker, I am sure, never was seen. His methods and his manners are peculiar to himself. What Mr. Finney was to our people, I think Johannes is to the Zulus. His preaching takes a most tremendous hold of the hearts of his hearers. We were perfectly amazed yesterday to hear confessions of great sin from the lips of those who for years had denied that they had ever fallen into the sins which now, with streaming eyes, they were confessing. Those who had been deceiving the church now confessed to their years of lying and sin. As Johannes prayed, his own face bathed in tears,

the whole congregation seemed given over to moans and crying. Some threw up their arms and fairly screamed over their sins; the whole audience seemed to be swaying back and forth crying.

But Johannes knows his people too well. He knows that for them to get into a frenzy of feeling is dangerous to good works. So when the tumult of sobs had gone far enough he took out a little pocket whistle and gave three or four little toot, toot-too-toots, and at once there was perfect silence. One could hear a pin drop. Then these poor people of emotions were brought down with a thud to practical things.

"Now, then," said the preacher, "who will come up here and confess their sins?" At once one after another went up to him. Then each one that came up received a most terrific overhauling and scolding. "What's your name?" was his first question. "Are you a wife or maiden, boy or man, dressed or undressed?" To those who replied that they were dressed, he said, "How many years have you dressed?" The replies varied, eight, five, ten years. "What! eight years dressed and only just confessing Christ now? What business have you had with clothes all these years? What did you put them on for? Do you realize what you have been doing? Do you know how angry God is with you? You put on clothes and pretend you are a believer, and yet living in all the sins of your heathen state. Do you realize how many heathen you have misled by your hypocrisy? Oh! you make me angry; I feel like striking you. God is angry with you. Now you say you are sorry; are you sorry?" "Yes." "Are you quite sure?" "Yes." "Will you leave this sin, and this, and this, and this?" "Yes." "Well, get right down here on the floor and pray, pray, pray! If you ever go back to your sins again, remember God's wrath will be upon you."

Such severe handling was not encouraging to those to come forward who were only moved by temporary emotions. Only the most in earnest dared to confront such a blast. Twenty-one in all did brave it out, and we hear that others are determined to come forward at the next meeting. It does seem as though the Lord himself directed Johannes in his words to the various ones confessing; seeing nothing, he yet seemed to read their hearts like an open book. One young man ventured a confession who is noted for his wickedness. He is one of the best educated, and most finely dressed and polished in manners, of all the young men here. He knows well how he should walk, but his wicked heart keeps him in bondage. He is continually leading the young people wherever he goes into wickedness. Johannes had not heard a word about him, and knew nothing whatever of his life. When he came up confessing, one of the first questions Johannes put to him was as to how many girls he was courting. "Many, very many," was the reply. "What



will you do about it?" "I shall give up every one," M. replied. Then the preacher turned upon him; "Lies, lies, lies!" he shouted, and he fairly pushed him away. "Go away!" he said, "go, and for three days think and pray; then come to me and speak the truth." No treatment of this fellow could have been better, and all the people marvel at Johannes, and praise his method. He afterwards explained to us that he knew M. was lying, because he said he would give up all his girls. Johannes said that it was impossible for a young man like him to do that. Had he said he would give up all but one girl, then he could have believed that he was sincere. We hope that M. may now be led to a sincere repentance. The discovery of his hypocrisy was just the lesson he needed. He has played the game of penitent sinner too often on the church.

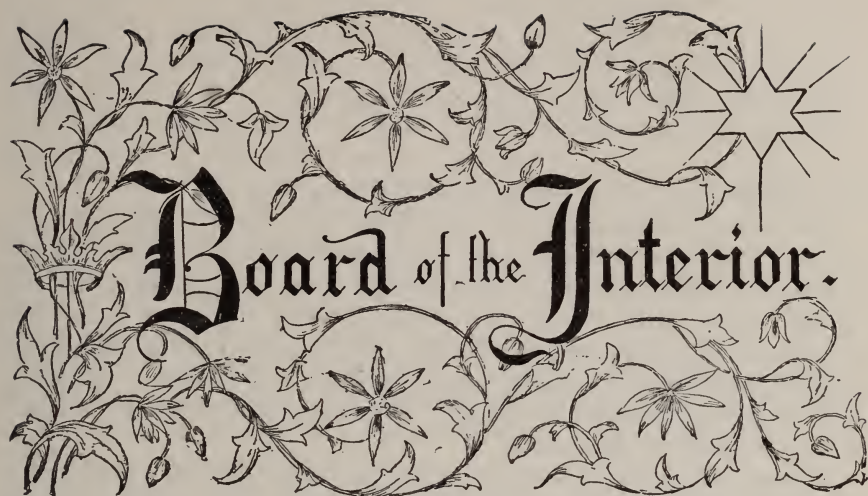
At the close of two long services Johannes came to our dining room for a little refreshment. As he sat eating he told us the story of his conversion. I have never known of a conversion so nearly like St. Paul's. Johannes told it in such a quiet, simple, sincere way, our eyes often filled with tears at his pathos. He says he was a very wicked young man. He had many girls, and the courting of them was his chief business. One day he was going off on one of his courting tours; he was finely dressed in paint and beads, and had on his person lots of little bags of love medicines. He was going alone along a pathway, when suddenly he saw a light in front of him; it looked like a lamp, he says. It came nearer and nearer, and finally settled on his eyes. Then he found he could scarcely see. He saw just enough to enable him to grope his way home, and after two days he could see absolutely nothing. Then he spent two years in going to the doctors. The native doctors told him he had been poisoned with love medicines. He went to the white doctors. They did not tell him what was the matter with his eyes, but they told him he would never see again. Then he grew desperate, and decided to kill himself and end his misery. He wanted a knife to cut his throat, but he couldn't find one. He wanted a rope with which to hang himself, but he couldn't get that. Finally, one day, he was left in the hut alone with the children. He lay down on the floor and told the children to go out doors and set fire to the hut and burn him up with it. While they delayed, a beautiful, beautiful person appeared before him. "Oh," he says, "such a very beautiful person!" and I heard him speak, and the voice said, "Go, go and work for Me." He seems not to have doubted that it was God who spoke to him. He knew only snatches of the Gospel story, and as he had heard the people repeating after they had been to some service. But he knew two lines of one hymn. He says he at once began to preach with those lines as a text. After a while he went to a mission station and studied

the Bible more, but now he says he cannot rest. A voice is always speaking to him, and it seems when he is asleep that some one is shaking him, and the voice says, "Go preach, preach, preach." He knows much of the Bible by heart, and repeats all the hymns as fast as his tongue can work. He is spending all his time in this work. He will not allow any collections at the services to be made for him, for fear the people will say he is preaching for money. I do not know how he is supported, unless by private gifts from various ones, very likely. Johannes is a nice-looking man, with a finely shaped head, and a very peaceful, sweet expression lighting up his whole face. "Oh," he says, "I am so happy, so happy in my Jesus! I thank him for this blindness that has led me to such joy. I shall be glad never, never to see again, that I may continue in this so great joy." A heathen woman asked my father yesterday if he thought Johannes would ever die. "Didn't he think that Johannes would go to heaven without dying?" The natives never heard such preaching, and the whole country is stirred very deeply by his words. This is the fourth blind preacher we have. All are so very, very happy, praising God, and preaching his Word everywhere. All are doing a glorious work for the Master, but Johannes is the most gifted as an evangelist.

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But, though the world be sad or gay,  
The needs of the world are the same alway,  
And for every message of hope and cheer,  
There's always some soul that is glad to hear.  
So let the song of Faith ring out,  
Till faith awakes in the heart of Doubt;  
Let the voice of Hope ring loud and clear,  
Till it wakens hope in the heart of Fear.  
Bid Love, divinest of all the three,  
Of Life both servant and master be,  
Till the story, that fair and good  
Are the sweet small joys of our humanhood,  
Teach the lesson how Love with Duty  
Turns humble service to heavenly beauty;  
To the lands afar send the Christ's own call,  
"Brothers and sisters are we all."

—*Carlotta Perry.*



EDITORIAL COMMITTEE.

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THE DESIRABILITY OF TRAVELERS SHOWING AN  
INTEREST IN MISSIONS BY VISITING THE  
REMOTE STATIONS.

To the question as to whether or not it is desirable for a traveler to show his interest in Christian missions by taking the necessary time and trouble to visit those mission stations which are, more or less, remote from the beaten paths of travel, there can be but one reply. Such a visitation is most certainly desirable, whether viewed from the standpoint of the traveler himself, the missionaries concerned, the community visited, or the general public, including the Boards carrying on work in those localities.

I. From the standpoint of the traveler himself.

A traveler goes to a foreign land, presumably to see that country, to get a good, general impression of it, and to gain at first hand as much information and observation as the time at his disposal will permit. As a matter of fact, however, few travelers carry through the good intentions of this

kind with which they start out. He is a member of an "excursion," perhaps, and is "personally conducted" at an exhausting and blinding pace from one great freight center to another, till his exhaustion and blindness prevent his getting a clear and balanced conception of anything,—even the freight. He follows beaten tracks, visits the great railroad centers, gets a glimpse at the most artificial (and, consequently, the least natural) side of the country's life, sees only the things which others before him have seen and handled, and which are generally the worse for wear.

By resisting this temptation to "follow the line of least resistance" in his travels, the traveler will add a freshness and variety to his notebook that will amply repay the extra trouble incident upon the departure from the routine. Above all, he will carry away with him a far more correct impression of the country, as a whole, with proper perspective of topography, manners, customs, government, roads, industries, and economic conditions. Not the least of the many advantages will be the contact with the missionaries to be found in these places.

Whatever his previous views in regard to missionaries and mission work, such a personal contact with the workers in their chosen element, cannot fail to give him some new views and ideas for which he will be glad to find a place in his diary. And if he be a Christian man, having at heart in any degree the progress of the kingdom of God on earth, he cannot fail to find pleasure, and profit, and satisfaction in the reflex action upon himself of the good which such a trip into the interior may do, and doubtless will do, for others.

A full, rounded-out, complete and profitable journey can be made only by one who carries his broad, human sympathies along with him, and who lets those sympathies display themselves by showing an interest abroad in those things in which an interest is professed at home, by making the slight exertion necessary to visit those who are set in the more solitary places, and to whom human sympathy in this form comes but seldom.

While the time consumed in preparation and in going to such places may seem at first to be a loss, it is hardly too much to say that he that loseth his time in this sense shall find that it has been a gain; and while he will have the blessed consciousness that he has been able to impart much, he will also have to confess in the end that he has received much.

II. From the standpoint of the missionary.

What has already been said has more than intimated the joy with which the missionary in the interior would welcome the traveler whose interest and sympathy had caused him to turn aside from the regular routes for the purpose of acquainting himself with this more remote work.



The "Station" may consist of a solitary sentinel; it may be a single family, or, possibly, a little group of several families; but however many or few, however long they may have been at their work, the time never comes when the advent of a new face from the "auld countrie," and a new voice with the old-home accents, and a new hand with the warm grasp of sympathy, fails to stamp that occasion as one of those moments of supreme pleasure which is the memory of a lifetime.

The writer well remembers once being routed out of bed after midnight to meet a belated traveler, whose interest in the mission work of that region had induced him to make the several days' journey over the mountains necessary to bring him to his destination. Dwelling alone in a little native house, far from kith, kin, or race, what a joy it was to stir up the dying embers and transform their warmth into a hot cup of tea, to ransack the larder for "such as I have"! And what a veritable "communion of saints" it might have been—had we both been saints! Eight years of varied and exacting work have failed to obliterate one iota of the vividness of that recollection or the joy of that memory.

But such visits as that do not contribute merely to the emotional pleasure of the workers on the field. There are far too many, and great, and serious problems always confronting such workers to allow the whole time to be frothed away in social ebullitions. And that traveler who can bring the widest experience and the deepest sympathy to bear upon some of these questions in serious conversation and earnest discussion, not only confers the most profound, and rational, and abiding pleasure by inducing fresh ideas and suggesting new standpoints and possible solutions, but also receives in himself the deepest joy and satisfaction in the consciousness of the real good which he has been able to do,—the actual missionary work in which he has had a part.

### III. From the standpoint of the community visited.

In all probability the missionary at the interior station stands as the sole representative of the foreign races. Foreign trade has not yet opened up, probably, to attract the merchant or the consul, visitors from the outside are seldom or never seen, and all the immediate contact which the community has with the outside world is through the person of the missionary.

It is only natural, then, that curiosity should extend a warm welcome to any newcomer, and the town would take a reasonable degree of pride in the thought that there was enough of interest centered there to cause a stranger to turn aside and tarry there awhile.

But curiosity is not the only factor which enters into the welcome. There will be gathered about the mission efforts a little community of those who



have actually entered upon the higher life; and to their ever-hungering and thirsting souls the presence and voice of a sympathetic stranger will be indeed meat and drink,—a feast whose flavor will abide forever. There will be, also, around this inner community, a fringe of those who stand in friendly relations, but who, for causes almost as varied as the individuals, have never been able to come into closer touch. They are, nevertheless, well within reach, easily susceptible to influences, and would be among the first to extend the hand of welcome, as well as among the first to receive direct benefits, from such a visit.

Such a visit as this might easily prove of incalculable good in filling up cracks and crevices, in disarming prejudice by independent and corroborative testimony upon points and topics where, heretofore, the missionary had been the sole arbiter, and the sayings and opinions of a wise visitor would be often quoted, long remembered, and always influential. Within a more limited circle and in a less degree, perhaps, such a one might stand in his relation to one of these less frequented localities, where our ex-President Grant stands in his relation to the whole Japanese Empire. Though nearly twenty years have passed since his friendly visit to that country, the interest and sympathy which he showed for the welfare of that nation is still remembered with warmest affection, and his opinions and suggestions still quoted with praise.

IV. From the standpoint of the general public, including the Mission Boards interested, such an exhibition of interest is extremely desirable.

Some of the Boards have recognized this, and have attempted to satisfy the need by sending out deputations to visit all stations, near and remote, for conference, for gathering information, and for giving a part of their own selves (which is better than giving money) to this work. The results have always been excellent, and the more of this kind of work that can be done, the better it will be. But it will always remain true that with certain classes of the general public the casual and *ex parte* testimony will have far more weight than any statements made by such "interested" parties.

One cannot journey in a steamer bound to or from a mission land, or stop long in an open port in a country where mission work is being conducted, without coming to feel and to know of the general hostility to such work which exists in the mind of the average traveler and the ordinary dweller at the port. From steamer officer to warehouse clerk, he will hear the endless repetition of the threadbare story of the "luxury," and "arrogance," and "avarice" (!) and "narrow-mindedness," and "laziness" of the missionary, and all his puny efforts characterized as totally barren of

results for good, and his very presence there an insult to all self-respecting natives.

It would almost seem as though such reports in themselves would quicken the desire of some travelers to go and see those atrocious specimens of humanity disporting themselves in their chosen haunts. And no one would welcome more gladly than the missionary himself such an interview and investigation. "This thing was not done in a corner," with any intention of concealment; and if one deems it easier to listen to the old traditional stories, believe them, and pass them on to the next generation, than to make the necessary exertion to go to that corner and investigate the truth or falsehood of the traditions, the missionary might, at least, be exonerated from the one charge of "laziness." And if there be any truth in the criticisms which are so freely offered, and which constitute a sort of stock in trade for a certain class of superficial and supercilious "trotters," it ought to be dealt with by up-to-date methods, scientifically investigated, and thoroughly exposed.

Lord Bacon's suggestions in regard to the proper methods of studying nature are capable of a wide application. "First get the facts." That is the first and most necessary move in every investigation. And having once obtained the facts, one is bound to draw the plain inferences. The more light that can be turned onto the whole missionary problem, the more facts that can be obtained in regard to work, workers, methods, and results, the better will the cause of truth and righteousness be advanced in the world. And whoever in his travels in foreign lands is willing to turn aside from the ordinary routes, and make a personal investigation of these things, and add a few new facts to the sum total of the world's knowledge of these ever-present questions, will not only find benefit for himself, but will find himself unconsciously constituted as an active agent of truth, justice, and fair play in all his further travels, and cannot fail to become a genuine benefactor to all who have at heart the coming of the kingdom.

H. B. NEWELL.

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### FAREWELL RECEPTION

CHICAGO, Jan. 23, 1897.

MISS EMILY M. BROWN expects to sail for Japan from San Francisco February 13th, to resume her duties in Kobe College. She is to be accompanied by Miss Daughaday, of the Boston Board, and by Miss Gertrude M. Willcox, of Chicago, who goes out for the first time.

The departure of Miss Willcox was made the occasion of a pleasant reception at the house of Mr. and Mrs. E. W. Blatchford, on the afternoon

of January 23d. As Miss Willcox is the daughter of one of the secretaries of the W. B. M. I. and of a professor in the Chicago Theological Seminary, unusual interest was felt by a large number. Many young ladies from the city and suburbs were present, besides the members of the Executive Committee, several pastors with their wives, and others.

Addresses of welcome to the work were made by Rev. James Gibson Johnson, who was in Japan in 1895; by Prof. Wm. Douglass Mackenzie, whose parents are missionaries in Africa; and by the Vice President of the American Board,—all of whom bade Miss Willcox the Godspeed in which her many friends heartily unite.

She sails on the City of Peking, and hopes to spend a few hours at Honolulu, on her way to the land of the Rising Sun.

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#### PARAGRAPHS FROM "THE CHRISTIAN WAY."

WE hear frequent reference made to "New India," and the changes that are taking place are quite as marked in their way as are those which have occurred in any other country during the last fifty or seventy-five years. More Brahmans and other high-caste Hindus are going to England now than ever before, and there are said to be hundreds of them in the law and medical schools of London and Edinburgh. It is sad that few of these men come back Christians; most of them are agnostics. They might wield such a power for good in their native land had they been but sought out and influenced during their sojourn in a Christian land!

A small book by an orthodox Hindu lies before me, in which he says: "Our country is changing; our social life is not certainly what it was fifty years ago, and possibly in the next fifty years we shall be wholly changed. Festivals are being replaced by other institutions. The past will fail to be recalled without the aid of printed histories and memoirs." Thus do we see that the people themselves are conscious of these changes. May we be ready to meet the demands that are being and will be made upon us, in increasing measure, in the near future.

ANNA MILLARD.

BOMBAY, INDIA.

#### A JUBILEE IN CHINA.

We are just in the midst of our annual meeting. This is our jubilee year, and we are taking an entire year to celebrate. The meetings are held under a large tent, and there are about eight hundred in attendance. There are over two hundred students from our Scientific Institute and

the Girls' Boarding School. These students sing very well, and so the music is good, and the reminiscences of the past fifty years have been very interesting. We heard the oldest Christian speak. He was the third person baptized in the province. He is six feet tall, and for years has been an instructor in the Scientific Institute.

Another of our earliest Christians told how his teacher, Rev. Mr. Doolittle, said he came to China because he dared not face the heathen in the judgment day, and have them ask him why he did not tell them the way to heaven? So he came to China because the Spirit told him to come, or he held responsible for the souls of this people. My father told how Uncle Seneca Cummings, who came in 1846 with Dr. and Mrs. C. C. Baldwin, said that he came to China because he could not pray for the conversion of the world unless he went to tell the heathen that there was a God and a Saviour; for how could he pray that they might believe when they had never heard of their existence? Did those early missionaries think aright, and did it pay for them to live true to their convictions? Who could doubt it if they once could see these happy, up-turned faces and hear the hearty songs of praise!

This has been a jubilee indeed. My father alone of all the earliest missionaries remains. The mission is very short-handed indeed. We need especially more young lady workers. The force of single ladies is reduced to three. The English mission has over forty single ladies at work in their portion of the field. Our work suffers unspeakably on account of this lack of workers. My work is in our Scientific Institute, or College, and at the last mission meeting I was appointed assistant principal, with power to act as principal in Mr. Peets' absence. He goes to America next spring for a much-needed rest. We have one hundred and thirty young men and boys, the majority young men, some of them married men. About ninety are studying English. I am teaching and studying methods, besides classical Chinese two hours a day. A thorough course in Chinese classics, scientific studies in Chinese classical languages, besides English and Mandarin, are taught. Pray that I may have strength and wisdom for this great undertaking.

EMILY S. HARTWELL.

FOOCHOW, CHINA.

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## LETTER FROM MISS GERTRUDE WYCKOFF.

LI LU CHUANG.

I AM here in this place, about twenty miles from home, holding one of our winter classes. Last year I had a large class; this year a small one, but a very interesting one. Some have really good excuses for not coming, but some might enjoy the privileges of the class if they were real anxious to know more of the truth. A case of severe persecution in the little church here, in which the helper was beaten by the official of the district, has made the temperature of the church and some of the members a very low one. The beating was a violation of the church and treaty rights, but attending circumstances make it very difficult for the pastors and the church to manage the affair as they would wish.



Before coming here, Grace and I made a short tour to the Kao Tang district; in five days we visited six places, meeting as many circles of Christian women, some larger, some smaller. As I see into the lives of so many about me, and realize how strong custom is, and how difficult to change it, especially to see both old and young bringing Christianity to bear its fruit in the home life, and its relations one to the other, surely our great hope must be in the coming generations.

I think we have a number of young women who desire most earnestly to live as Christians, but their mothers-in-law understand comparatively little, and have lived so long selfish lives, and given way to evil words, that these young women have no help, but, on the other hand, much to hinder. It is very hard to exhort either side when you know much fault is where, according to Chinese custom, it would be too much to ask to change. My sympathy goes out very much to the young Christian women of China's church.

In September, sister Grace and I attended the meeting of Christian Workers in Peking, held in the fine new building of the Methodist Church Mission, costing ten thousand dollars, and seating over a thousand people. It was inspiring to see that intelligent Christian audience of over four hundred Chinese and one hundred and four foreigners, representing missionaries from the different denominations working in North China. The addresses by Mr. Mott and other speakers were all very earnest, simple, and impressive, and much help and strength came to all who attended. This is the first such gathering I have attended in these nine years, and it was a great treat. Our mission meetings are always good, but small compared to this gathering.

OUR missionaries in Samokov, Bulgaria, are rejoicing over the good news received that their laundry and gymnastic building is at last assured. To quote from a recent letter from Miss Mary M. Haskell: "I had just made up my mind that we should never have this; that if Miss Stone had not succeeded in her endeavors for it no one ever could; and so to the end of time the ghostly sheets and underclothing would adorn our stovepipes and benches on Saturday evenings through the long winters. And now it has come, the good news, that our feeble prayers in that direction have been granted."

## WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 10, 1896, TO JANUARY 10, 1897.

ILLINOIS.—Total . . . . .	\$1,476 24	WISCONSIN.—Total . . . . .	\$171 53
INDIANA.—Total . . . . .	9 90	WYOMING.—Total . . . . .	19 00
IOWA.—Total . . . . .	284 34	CHINA.—Total . . . . .	50 00
KANSAS.—Total . . . . .	69 11	JAPAN.—Total . . . . .	6 50
MICHIGAN.—Total . . . . .	493 20	TURKEY.—Total . . . . .	5 50
MINNESOTA.—Total . . . . .	248 53	MISCELLANEOUS . . . . .	55 89
MISSOURI.—Total . . . . .	60 37	Total since Oct. 21, 1896 . . . . .	\$7,594 22
MONTANA.—Total . . . . .	7 00	ARMENIAN RELIEF FUND . . . . .	91 40
NEBRASKA.—Total . . . . .	80 34	Total for Armenian Relief Fund . . . . .	188 42
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SOUTH DAKOTA.—Total . . . . .	77 30		

MRS. ALFRED B. WILLCOX,  
Ass't Treas.



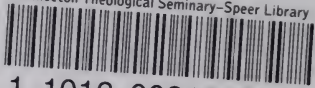
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